

मुद्राराक्षसम् ।

प्रथमोऽङ्कः ।

धन्या केयं स्थिता ते शिरसि शशिकला किं नु नामैतदस्या
नामैवास्यास्तदेतत्परिचितमपि ते विस्मृतं कस्य हेतोः ।
नारीं पृच्छामि नेन्दुं कथयतु विजया न प्रमाणं यदीन्दु-
देव्या निहोतुमिच्छोरिति सुरसरितं शाक्यमद्वयाद्विभोर्वः ॥ १ ॥

Sri

Mudrārākṣasa

ACT I

[Pārvatī asks] 'Who this blessed [female] staying [or, situated] on your head?' [Śiva replies] 'Sasikalā' [the moon-digit, or the crescent moon]. [Pārvatī asks] '[Is] this possibly her [proper] name?' [Śiva replies]— 'This aforesaid (*tad*) [is] undoubtedly (*eva*) her appellation; for what reason has it been forgotten [by you] although familiar to you?' [Pārvatī retorts]— 'I am asking [you] about the woman, not about the moon [on your head]'. [Śiva purposely misunderstanding the expression *nārīm pṛcchām* etc, to mean 'I want to ask a woman and not the moon', replies] 'Let Vijayā [Pārvatī's female companion] give the information, if the moon [is considered by you to be] not an authority [that is, reliable enough]'—May the trickery of the Lord [Śiva] wishing to conceal from the Goddess [Pārvatī] the heavenly river [Gangā] in this manner (*iti*) protect you! (1)

अपि च

॥ पौर्देस्याविर्मवन्तीमवनतिमवने रक्षतः स्वेरपातैः
संकोचेनैव दोष्णां मुहुरभिनयतः सर्वलोकातिगानाम् ।
दृष्टिं लक्ष्येषु नोर्ग्रज्वलनकणमुचं वध्नतो दाहभीते-
रित्याधारानुरोधाग्निपुरविजयिनः पातु वो दुःखवृत्तम् ॥ २ ॥

(नान्वन्ते) सूत्रधारः—अलमतिप्रसङ्गेन । आज्ञापितोऽस्मि परिषदा
यथाय त्वया (सामन्तवटेश्वरदत्तपौत्रस्य महाराजपदेभाक्पृथसूनोः कवेर्विशौख-
३ दत्तस्य कृतिरभिनवं मुद्राराक्षसं नाम नाटकं नाटयितव्यमिति) यत्सत्यं
काव्यविशेषवेदिन्यां परिषदि प्रयुज्जानस्य ममोपि सुमहान्परितोषः प्रादुर्भवति ।
कुतः ।

Moreover—

May the dance of the Conqueror of Tripura [that is, Śiva], [rendered] uncomfortable owing to [his] regard for the local conditions [or, environments] as under, protect you!—[of Śiva] sparing the depression of the earth likely to manifest itself, owing to the gentle treadings of the foot; gesticulating now and then merely by the contraction of [his] arms stretching beyond all the worlds; [and] not fixing up [his] sight letting forth sparks of blazing (*ugra*) fire on the targets for fear of consuming [them]. (2)

(At the end of the Benediction)

Sūtradhāra—Enough of [this] excessive prolongation [of the preliminaries]. I have been commanded by the Assembly as follows:—To-day by you should be represented on the stage the drama named *Mudrārāksasa*, a fresh composition by the poet Viśākhadatta, the grand-son of the feudatory king Vateśvaradatta, [and] the son of Pṛthu enjoying the title 'Mahārāja.' To speak the truth, in me too, representing [it] before the assembly conversant with [that is, capable of appreciating] the excellences of poetry, arises [a sense of] very great all round (*pari*) satisfaction. Why? [or, for the reason that]—

१ नोप्रा ज्वलन... । २ नृत्यम् । ३ भास्वादत्तसूनोः । ४ विशामदेशस्य ।
५ ममापि चेति ।

चीयते बालिशश्चापि सत्क्षेत्रपतिता कृषिः ।

न शालेः स्तम्बकरिता वसुगुणमपेक्षते ॥ ३ ॥

तथावदिदानीं गृहं गत्वा गृहजनेन सह संगीतकमनुतिष्ठामि । (परिक्रम्या-
वलोक्य च) इमे नो गृहाः । तथावत्प्रविशामि । (नाट्येन प्रविश्यावलोक्य च)
अये तत्किमिदमस्मद्गृहेषु महोत्सव इव । स्वस्वकर्मण्यधिकतरमभियुक्तः ३
परिजनः । तथा हि

बहति जलमियं पिनाष्टि गन्धानियमियमुद्रमथते स्त्रजो विचित्राः ।

मुसलामिदमियं च पातकाले मुहुरनुयाति कलेन हुंकृतेन ॥ ४ ॥

भवतु कुटुम्बिनी तावदाहूय पृच्छामि । (नेपथ्याभिमुखमवलोक्य)

॥ गुणवत्पुपायनिलये स्थितिहेतोः साधिके त्रिवर्गस्य ।

॥ मन्दवननीतिविद्ये कार्यादार्ये द्रुतमुपेहि ॥ ५ ॥

The agricultural operation by even a fool, prospers,
[if] carried on in good [or, fertile] soil; the abundant
growth [lit. the forming up of sheaves] of the paddy
does not stand in need of noble qualities in the sower
[of seeds]. (3)

So now, going home, I shall start the music-programme,
with the household members. (*Moving about and observing*)
Here [are] our residential quarters. So, I shall enter.
(*Gesticulating entering and looking on*) Goodnow (*aye*)! What
then [is] this [going on] in our quarters, like some big festi-
val! The domestic staff is far too much absorbed in their
respective jobs. Thus [or, to explain]—

This [woman] is fetching water; this one is pounding
down fragrant substances; this one is stringing up
lovely [or multi-coloured] garlands; and this one is
repeatedly accompanying the pestle in [its] moment of
descent, with a sweet and indistinct hum sound! (4)

Well, just calling the housewife, I shall ask [her].
(*Looking towards the green room*)

[O] Noble lady, [you who are] possessed of merits,
the abode of remedies, the accomplisher of the group of
three [objects of human life] contributing to the stabi-
lity [of the world], [and] the Science of Polity in my
house, come on quickly for [some] purpose. (5)

(प्रविश्य) नटी—अज्ज इआह्मि । अण्णाणिओएण मं अज्जो अणु-
गेह्हु । [आर्य इयमास्मि । आज्ञानियोगेन मामार्योऽनुगृह्णातु ।]

३ सूत्रधारः—आर्ये तिष्ठतु तावदाज्ञानियोगः । कथय किमयं भवत्या
भगवतां ब्राह्मणानामुपनिमन्त्रणेन कुटुम्बमनुगृहीतम् अभिमता वा भवन-
मतिथयः संप्राप्ता यत एष पाकविशेषारम्भः ।

६ नटी—अज्ज आमन्तिदा मए भवन्तो बह्वणा । [आर्य आमन्त्रिता
मया भगवन्तो ब्राह्मणाः ।]

सूत्रधारः—कथय कस्मिन्निमित्ते ।

९ नटी—उवरज्जदि किल भअवं चन्दो सि । [उपरज्यते किल भगवान्
चन्द्र इति ।]

सूत्रधारः—आर्ये क एवमाह ।

१२ नटी—एवं सु णअरवासी जणो मन्तेदि । [एवं खलु नगरवासी जने
मन्त्रयन्ते ।]

सूत्रधारः—आर्ये कृतश्रमोऽस्मि चतुःषष्ट्यङ्गे ज्योतिःशास्त्रे । तत्प्र-
१५ वर्त्यतां भगवतो ब्राह्मणानुद्दिश्य पाकः । चन्द्रोपरागं प्रति तु केनापि

(*Entering*) *Naṭi*—Here I am, Sir ! May the Noble one
favour me with [his] special command.

Sūtradhāra—Lady, let alone [my] special command
for the time being (*tūvat*). Tell [me first]—Has the house-
hold been to-day laid under obligation by you by an invita-
tion to the revered Brāhmanas, or have [some] beloved
[or, welcome] guests arrived at the house, that there [is]
this preparation of special dishes ?

Naṭi—Sir, the revered Brāhmanas have been invited
by me.

Sūtradhāra—Tell [me], on what account ?

Naṭi—That the moon, they say, is [going to be] eclipsed.

Sūtradhāra—Noble lady, who says so ?

Naṭi—So indeed talk the city-people.

Sūtradhāra—Noble lady, I have toiled hard over the
Science of Astronomy with [its] sixty-four branches ; so,
let the preparation of cooked food be proceeded with,
intended for the revered Brāhmanas. As regards the eclipse

विप्रलब्धासि । पश्य

ऋग्रहः स केतुश्चन्द्रं संपूर्णमण्डलमिदानीम् ।

अभिमवितुमिच्छति बलात्

(नेपथ्ये) आः क एष मयि स्थिते चन्द्रमभिमवितुमिच्छति ।

सूत्रधारः—

रक्षत्येनं तु बुधयोगः ॥ ६ ॥

नटी—अज्ज को उण एसो धरणीगोअरो भविअ चन्दं गेहामिजोआदो रक्खिदुं इच्छदि । [आर्य कः पुनरेष धरणीगोचरो भूत्वा चन्द्रं ग्रहामियोगाद-
क्षितुमिच्छति ।]

सूत्रधारः—आर्ये यत्सत्यं मयापि नोपलक्षितः । भवतु भूयोऽभियुक्तः
स्वव्यक्तिमुपलप्स्ये । (ऋग्रह इत्यादि-१-६-पुनस्तदेव पठति)

of the moon, however, you have been imposed upon by some one. See—

That malignant planet Ketu, desires now to overwhelm by force the moon having a full orb—

[Also, [Rāksasa] of unrelenting resolve, with Malaya-ketu desires now with [his] army to overpower Candragupta with his regal status (*maṇḍala*) fully established,—]

(*Behind the curtain*) Ah ! Who [is] this one [who] desires to overpower Candra [-gupta] when I am there ?

Sūtradhāra —

but the

juxtaposition of Mercury saves him [also, but the policy of the wise Cānakya would save him] (6)

Naṭī—Sir, who again [is] this one [who although] being associated with the earth, desires to save the moon from the attack by the planet [Ketu] ?

Sūtradhāra —Noble lady, to speak the truth, I too have not located him either [lit by me too has he not been marked out] Right ! Once again, [being] closely attentive, I shall ascertain the peculiar intonation [and thus find out to whom it belongs] (*Repeats the same ' That malignant planet ' etc I. 6*)

६ (नेपथ्ये) आः क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।

सूत्रधारः—(आकर्ण्य) आं ज्ञातम् ।

कौटिल्यः

(नदीं भयं नाटयति)

कुटिलमतिः स एष येन

क्रोधाग्नौ प्रसममदाहि नन्दवंशः ।

चन्द्रस्य ग्रहणमिति श्रुतेः सन्नाम्नो

मौर्येन्दोर्द्विपदभियोग इत्यवैति ॥ ७ ॥

तदित आवां गच्छावः ।

(इति निष्क्रान्तौ)

इति प्रस्तावना ।

(ततः मविशति मुक्तां शिखां परावृशन्कुपितश्चाणक्यः) ।

चाणक्यः—कथय क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।

आस्वादितद्विरदशोणितशोणशोभां

संध्यारुणामिव कलां शशलाञ्छनस्य ।

(Behind the curtain)

Ah ! Who [is] this one [who] desires to overpower Chandragupta, when I am there ?

Sūtradhāra—(Listening) Ah ! [Now] I know [lit it has been known] .

Kautilya

(Nati gesticulates fear)

of crooked intellect, he [is] this one by

whom was violently burnt down in the fire of [his] wrath, the Nanda dynasty. On hearing [the expression] ' *candrasya grāhaṇam* ' he understands [by it] an attack by the enemy on the Maurya-moon of the same name. (7)

So, let us go away from here.

[Exeunt]

Here ends the Prelude

(Then enter Cāṇakya in rage, touching with his hand the loosened hair on the head)

Cāṇakya—Say who [is] this one [who] desires to overpower Chandragupta, when I am there.

Who wishes to take away forcibly (*paribhūya*)^{११} from the mouth of the lion with [his] mouth stretched open^{१२} owing to yawning, the glistening jaw having a red lustre due to the blood of the elephant drunk up [lit.

जृम्भाविदारितमुखस्य भुखात्स्फुरन्तीं
को हर्तुमिच्छति हरेः परिभूय दंष्ट्राम् (८) ॥

अपि च

नन्दकुलकालभुजगीं कोपानलबहुललोलधूमलताम् ।
अद्यापि बध्यमानां बध्यः को नेच्छति शिखां मे ॥ ९ ॥

अपि च

उलङ्घ्यन्मम समुज्ज्वलतः प्रतापं
कोपस्य नन्दकुलकाननधूमकेतोः ।
सद्यः परात्मपरिमाणविवेकमूढः
कः शालभेन विधिना लभतां विनाशम् ॥ १० ॥

शार्ङ्गव शार्ङ्गव ।

(प्रविश्य) शिष्यः—उपाध्याय आज्ञापय ।

चाणक्यः—वत्स उपवेष्टुमिच्छामि ।

tasted], [and appearing]; like the digit of the moon
[having the characteristic mark of the hare] reddish
owing to the twilight ? (8)

Moreover,

Who doomed to death does not desire my tuft of hair
to be tied up even now, [the tuft of hair which is] the
dark [destructive] female serpent to the Nanda race,
[and] the thick dangling wreath of smoke of the fire of
[my] wrath ? (9)

Moreover,

Who, leaping over the intense heat of my blazing
anger—the fire to the forest of the Nanda race—, being at
a loss to assess the value [or, the measure of strength]
of himself and of others, wishes to secure [certain]
destruction in the manner of a moth ? (10)

Śārṅgarava ! Śārṅgarava !

(Entering) Pupil —Preceptor ! Command [me].

Cāṇakya —Dear boy, I wish to sit down.

शिष्यः—उपाध्याय नन्त्रियं संनिहितवेत्रासनैव द्वारप्रकोष्ठशाला । तद्विहो-
पवेष्टुमर्हत्युपाध्यायः ।

६ चार्णक्यः—(वत्स कार्याभिनियोग एवास्मान्व्याकुलयति न पुनरुपाध्याय-
सहभूः शिष्यजने दुःशीलता) । (उपविश्यात्मगतम्) कथं प्रकाशतां
गतोऽयमर्थः पौरैषु यथा किल नन्दकुलविनाशजनितरोषो राक्षसः
१ पितृवधामर्षितेन सकलनन्दराज्यपरिषणनप्रोत्साहितेन पर्वतकपुत्रेण मलय-
केतुना सह संधाय तदुपगृहीतेन च महता म्लेच्छराजबलेन परिवृतो वृषलम-
भियोक्तुमुद्यत इति । (विचिन्त्य) अथवा येन मया सर्वलोकप्रकाशं
१२ नन्दवंशवधं प्रतिज्ञाय निस्तीर्णा दुस्तरा प्रतिज्ञासरित् सोऽहमिदानीं प्रकाशी-
भवन्तमप्येनमर्थं समर्थः प्रशमयितुम् । कुतः । यस्य मम
इयामीकृत्याननेन्दूरियुवतिदिशां संततैः शोकधूमैः
कामं मन्त्रिद्रुमेभ्यो नयपर्वतहृतं मोहमेस्म प्रकीर्य ।

Pupil—Preceptor, I say [*nanu*], here [*is*] the hall adjoining the door with a cane-seat already prepared. So, the preceptor should please [*lit. deserves to*] take [*his*] seat here.

Cāṇakya—Dear boy, [*it is*] merely deep absorption in [*our*] work [*that*] puts us out of sorts, [*and*] not again the stand-offish [*or, ill-mannered*] attitude towards the pupils, natural in a preceptor. (*Sitting down, to himself*) What! Has this matter got publicity among the citizens viz. 'Rāksasa, it is rumoured, enraged at the destruction of the Nanda race, having made a pact with Malayaketu, Parvataka's son, [*already*] in wrath at the murder of [*his father*], egged on by the offer of the whole of the Nanda kingdom, [*and*] attended (*parivṛta*) by a huge force of the Mleccha kings, sponsored by him, is getting ready to attack Vrsala [*Can- dragupta, King*].' (*Thinking*) Or, I [*am*] competent to lay low [*or counteract*] this matter even though becoming public by this time, that I by whom was crossed over the unfordable river of [*my*] vow, after having vowed the destruction of the Nanda dynasty, in the presence of all people. Why? For, my [*lit. of me whose*]

wrath-fire, having darkened by continuous grief-
smoke [*columns*] the moon-faces of the quarters [*in the*
form] of young wives of the enemies, having scattered
about at will [*or, in abundance*] stupefaction-ashes
set in motion by statesmanship-wind over the minister-
trees, [*and*] having consumed the bamboo shoots [*in*

दग्ध्वा संभ्रान्तपौरद्विजगणरहिताद्यन्ववंशप्ररोहान्
दाह्याभावाच्च खेदाज्ज्वलनं इव वने शाम्यति क्रोधवह्निः ॥ ११ ॥

अपि च

शोचन्तोऽवनतैर्नराधिपभयाद्विक्लवदगर्भमुखै-

र्मामयासनतोऽवकृष्टमवशं ये दृष्टवन्तः पुरा । ११

ते पश्यन्ति तथैव संप्रति जना नन्दं मया सान्त्वयं

सिद्देनेव गजेन्द्रमद्रिशिखरार्त्तिसहासनात्पातितम् ॥ १२ ॥

सोऽहमिदानीमवसितप्रतिज्ञाभारोऽपि वृषलापेक्षया शस्त्रं धारयामि । येन

मया

समुत्खाता नन्दा नव हृदयशल्या इव भुवः

कृता मौर्ये लक्ष्मीः सरसि नलिनीव स्थिरपदा ।

the form] of the Nanda dynasty, barring the host of birds [in the form] of the terrified citizens, is lying low [or, has ceased to be active], owing to the absence of something to be burnt—not owing to exhaustion—like the blazing fire in a forest. (11)

Moreover,

Those people, sorrowing [out of sympathy for me] with down-cast faces having the word 'Damn' stifled within on account of the fear of the king, formerly saw me, helpless, dragged down from the principal seat [or, seat of honour], now see Nanda along with [his] family hurled down by me exactly in the same way, from the throne, like a lordly elephant by a lion, from the peak of a mountain. (12)

That I [that is, I who have achieved so much], though the burden of [my] vow has been finished [that is, the vow has been fulfilled], still [continue to] hold the weapon [that is, remain in office], out of consideration for Vrsala [Candragupta]. I, by whom

have been dug out the nine Nandas like [so many] darts in the heart of the Earth, has been made to have a firm footing Sovereignty in Maurya [Candragupta], like a lotus-creeper in a lake, and has been equally [or,

द्वयोः सारं तुल्यं द्वितयमभियुक्तेन मनसा

फलं कोपप्रीत्योर्द्विषति च विभक्तं सुदृढि च ॥ १३ ॥

अथवा अगृहीते राक्षसे किमुत्खातं नन्दवंशस्य किं वा स्थैर्यमुत्पादितं चन्द्रगुप्तलक्ष्याः । (विचिन्त्य) अहो राक्षसस्य नन्दवंशे निरतिशयो ३ भक्तिगुणः । स खलु कस्मिंश्चिदपि जीवति नन्दान्वयावयवे वृषलस्य साचिच्यं ग्राहयितुं न शक्यते । तदभियोगं प्रति निरुद्योगः शक्योऽवस्थापयितुमस्माभिः । अनयैव बुद्ध्या तपोवनगतोऽपि घातितस्तपस्वी नन्दवंशीयः सर्वार्थ- ६ सिद्धिः । यावदसौ मलयकेतुमङ्गीकृत्यास्मदुच्छेदाय विपुलतरं प्रयत्नमुपदर्शयत्येव । (प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा) साधु अमात्यराक्षस साधु । साधु मन्त्रिवृहस्पते साधु । कुतः ।

ऐश्वर्यादिनपेतमीश्वरमयं लोकोऽर्थतः सेवते

according to their deserts] divided, with a devoted mind [that is, in a well-thought out manner], the two-fold just fruit of anger and love, between the two, friend and foe. (13)

Or rather, with Rāksasa [still being] not captured, what has been extirpated of the Nanda dynasty, or what stability, for the matter of that, effected regarding the sovereignty of Candragupta? (*Meditating*) Oh, the superb [or, unsurpassed] merit of devotion to the Nanda dynasty, on the part of Rāksasa! He indeed, as long as some member of the Nanda race is alive, can not [possibly] be made to take over the ministership of Vrsala; [but he] could be rendered inactive by us as regards [any direct] attack upon him [Candragupta] With this very idea, was caused to be assassinated [by me] the innocent Sarvārthasiddhi [a scion] of the Nanda dynasty, though he had taken to the penance-grove. On the other hand (*yāvat*), he [Rāksasa]-having sided with [lit. accepted] Malayaketu does go on putting forth still greater effort for our extermination, (*Gazing at a mark in the air, as though at something actually perceptible*) Bravo, minister Rāksasa, bravo! Bravo, Brhaspati like minister, bravo! Why?

These people [lit. this world] serve a lord not divested of over-lordship [or, wealth] [merely] for the sake of

१ नन्दान्वयाये । २ निरुद्योगैरस्माभिरवस्थापयितुमयुक्तमित्यनयेव । ३ साधु श्रोत्रिय साधु ।

तं गच्छन्त्यनु ये विपत्तिषु पुनस्ते तत्प्रतिग्राशया,
 भर्तुर्येऽपि प्रलयेऽपि पूर्वसुकृतासङ्गेन निःसङ्गया
 भक्त्या कार्यधुरा वहन्ति कृतिनस्ते दुर्लभास्त्वादृशाः ॥ १४ ॥

अत एवास्माकं त्वत्संग्रहे यत्नः । कथमसौ वृषलस्य साचिव्यग्रहणेन सानु-
 ग्रहः स्यादिति । कुतः ।

अप्राज्ञेन च कातरेण च गुणः स्याद्भक्तियुक्तेन कः
 प्रज्ञाविक्रमशालिनोऽपि हि भवेत्किं भक्तिहीनात्फलम् ।
 प्रज्ञाधिकमभक्तयः समुदिता येषां गुणा भूतये
 ते भूत्या वृषतेः कलत्रमितरे संपत्सु चापत्सु च ॥ १५ ॥

तन्मयाप्यस्मिन्वस्तुनि नश्यानेन स्वीयते यथाशक्ति क्रियते तद्ग्रहणं

gain; those again who follow him in [periods of] adversity, [do so] on account of the hope of his [regain-
 ing] stability. Those who bear the yoke of duty even
 after the annihilation of [their] master, with disinter-
 ested devotion, out of regard for past favours [or, acts
 of kindness]—blessed ones like yourself—[are] difficult
 to be found ! (14)

Just on account of this [is] our effort for securing you,
 —how could he be obliging [us] by the acceptance of the
 ministership of Vrsala. Why ?

What merit in [that is, what is the use of] one [who
 is] unwise and nervous, [though] endowed with de-
 votion ? What good [lit fruit] again would ensue from
 one devoid of devotion, though resplendent with wisdom
 and valour ? Those [real] servants [are alone responsi-
 ble] for the prosperity of the king, who have the
 qualities,—wisdom, valour and devotion [all] assembled
 together [in them]; others [are just like] wives [to be
 protected] in circumstances prosperous as well as
 adverse ! (15)

So, I too have not been sleeping over this matter; an
 attempt is being made to the best of [my] power, for captur-
 ing him. How possibly ? Here, to start with, the damaging

प्रति यत्नः । कथमिव । अत्र तावद्दृष्यते पर्वतकयोरन्यतरविनाशेनापि चाणक्य-
स्यापकृतं भवतीति विपकन्यया राक्षसेनास्माकमत्यन्तोपकारि मित्रं घातित-
स्तपस्वी पर्वतरु इति संचारितो जगति जनापवादः । लोकप्रत्ययार्थमस्यैवार्थ-
स्याभिव्यक्तये पिता ते चाणक्येन घातित इति रहसि आसयित्वा भागुरायणे-
नापवाहितः पर्वतकपुत्रो मलयकेतुः । शक्यः सत्त्वेप राक्षसमतिपरिगृहीतोऽपि
व्युत्तिष्ठमानः प्रज्ञया निग्रहीतुम् । न पुनरस्य निग्रहात्पर्वतकवधोत्पन्नं राक्षस-
स्यायशः प्रकाशीभवत्प्रमार्ष्टुमिच्छामि । प्रयुक्ताश्च स्वपक्षपरपक्षयोरनुरक्तापरक्त-
जनजिज्ञासया बहुविधदेशवेपभाषाचारसंचारवेदिनो नानाव्यञ्जनाः प्रणिधयः ।
अन्विष्यते च कुसुमपुरवासिनां नन्दास्यसुहृदां निपुणं प्रचारगतम् । तत्तत्का-
runt out

canard was caused to be circulated in the world, that, poor
[or, innocent] Parvataka, our extremely obliging friend,
was caused to be assassinated by Rāksasa, by means of a
poison-maiden, with the idea (it) that there would be harm
done to Cānakya, as a result of the destruction of any one
of the two, Vrsala and Parvataka. For the elucidation of
this very matter in order to convince the people, Parvataka's
son Malayaketu was spirited away by Bhāgurāyana, after
having secretly frightened him [Malayaketu] with [the
news] 'Your father was caused to be assassinated by
Cānakya.' He [Malayaketu] indeed, though backed up
[lit. 'favoured'] by the brains of Rāksasa [and] standing
up [for active opposition to us] could be checkmated by
[my superior] strategy [lit. talents]; but I do not wish to
wipe off Rāksasa's discredit spreading far and wide, arising
out of the murder of Parvataka, by putting him [Malaya-
ketu] under restraint. Further, spies [or, emissaries] in
different garbs, conversant with the dresses, languages,
customs and manners of various regions, have been employ-
ed, with the desire to know persons loyal and disloyal to
our side and the enemy's side. And the movements and
conduct of the friends and ministers of the Nandas, resid-
ing in Kusumapura are being closely scrutinised. Promi-
nent people, Bhadrabhaṭa and others, comrades in war of
[lit. who rose up against the Nandas along with] Candra-

रणमुत्पाद्य कुंतेककुत्स्यतामापादिताश्चन्द्रगुप्तसहोत्थायिनो भद्रभटप्रभृतयः
 प्रधानपुरुषाः । शत्रुप्रयुक्तानां च तीक्ष्णरसद्राधिनां प्रतिविधानं प्रत्यप्रमादिनः १२
 परीक्षितभक्तयः क्षितिपतिप्रदयासन्ना नियोजितास्तत्र तत्राप्तपुरुषाः । अस्ति
 चास्माकं सहाध्यायि मित्रमिन्दुशर्मा नाम ब्राह्मणः । स चौशनस्यां
 वृण्वनीत्यां चतुःषष्ट्यङ्गे ज्योतिःशास्त्रे च परं प्रावीण्यमुपगतः । स मया १५
 क्षपणकालिङ्गवारी नन्दवंशवधप्रतिज्ञानन्तरमेव कुसुमपुरमुपनीय सर्वनन्दाभार्यैः
 सह सख्यं ग्राहितो विशेषतश्च तस्मिन् राक्षसः समुत्पन्नविश्रम्भः । तेनेदानीं
 महत्प्रयोजनमनुष्ठेयं भविष्यति । तदेवमस्मत्तो न किञ्चित्परिहीयते । वृषल एव १
 केवलं प्रधानप्रकृतिरस्मास्वारोपितराज्यतन्त्रभारः सततमुदास्ते । अथवा
 यत्स्वयमभियोगदुःखैरसाधारणैरपाकृतं तदेव राज्यं सुसयति । कुतः ।

gupta, have been made sham malcontents, by creating
 various occasions [to ensure this result] And as regards
 the counteracting of poisoners employed by the enemy,
 reliable (*āpta*) persons, vigilant, [and] of tested devotion,
 have been employed in various places [so as to be] near
 [the person of] the king. And there is a Brāhmaṇa named
 Indusarman, our co-student [and] friend. He has secured
 great proficiency in the Science of Politics [as expounded]
 by Sukrācārya and in the Science of Astronomy with its
 sixty-four branches. Immediately after my vow regarding
 the destruction of the Nanda dynasty, he [Indusarman]
 wearing the disguise of a Jaina friar, after being brought to
 Kusumapura, was caused by me to form friendship with all
 the ministers of Nanda and Rākṣasa places great confidence
 in him specially. Now a very great service is in store to
 be done by him So, in this way, on our side (*asmattaḥ*)
 there would be nothing remiss. Only Vrsala, the king [the
 principal constituent of the State] alone uniformly remains
 indifferent, having devolved upon us the responsibility [or
 burden] of the administration of the kingdom Or rather,
 that kingdom alone contributes to happiness, which is dis-
 sociated from the peculiar troubles [or worries] consequent
 upon close application [required in administrating it]
 by oneself. How ?

स्वयमाहत्य भुञ्जाना वलिनोऽपि स्वभावतः ।

गजेन्द्राश्च नरेन्द्राश्च प्रायः सीदन्ति दुःखिताः ॥ १६ ॥

(ततः प्रविशति यमपटेन चरः)

चरः--

यणमह जमस्स चलणे किं कज्जं देवणहिं अण्णेहिं ।

एसो खु अण्णभत्ताणं हरइ जीअं तडफडन्तं ॥ १७ ॥

ॐ ॥ [यणमत यमस्य चरणौ किं कार्यं देवतैरन्यैः ।

ॐ ॥ एष खल्वन्यभक्तानां हरति जीवं परिस्फुरन्तम् ॥]

अवि अ [अपि च]

पुरिस्स जीविद्वयं विसमादो होइ भत्तिगहिआदो ।

मारइ सब्बलोअं जो तेण जमेण जीआमो ॥ १८ ॥

ॐ ॥ [पुरुषस्य जीवितव्यं विपमाद्भवति भक्तिगृहितात् ।

ॐ ॥ मारयति सर्वलोकं यस्तेन यमेन जीवामः ॥]

जाव एदं गेहं पविसिअ जमपडं दंसअन्तो गीआइं गाआमि । [यावदेतद्
गृहं प्रविश्य यमपटं दर्शयन् गीतानि गायामि ।] ^{I shall sing} (इति परिक्रामति)

शिष्यः—(विलोक्य) भद्र न प्रवेष्टव्यम् ।

Lords of elephants as well as lords of men, although naturally powerful [enough] generally go on decaying, full of affliction, maintaining [themselves, as they do, upon something, or, eating something after] having brought [it] themselves. (16)

(Then enter a spy with a Yamapata)

Spy—Salute Yama's feet ; what use of other deities ? This one [Yama] indeed takes away the fluttering life of the devotees of other [deities] ! (17)

Moreover,

Through the terrible [Yama] won over by devotion, a man is able to live [lit. there ensues the fitness to live in a man] ; we live by [that is, thanks to] that Yama who destroys all peoples. (18)

Entering this house [and] exhibiting the Yamapata, I shall be singing [some] ditties. (Moves about)

Pupil—Enter not, good friend !

चरः—हंहो ब्रह्मण कस्स एदं गेहं । [अहो ब्राह्मण कस्यैतद् गृहम् ।] ६

शिष्यः—अस्माकमुपाध्यायस्य सुगृहीतनाम्न आर्यचाणक्यस्य ।

चरः—(विहस्य) हंहो ब्रह्मण अत्तकेरअस्स जेव्व मह धम्मभाटुणो घरं होदि । ता देहि मे पवेसं जाव दे उवज्झाअस्स जमपढं पसारिअ धम्मं उवादि-
सामि । [अहो ब्राह्मण आत्मीयस्यैव मम धर्मभ्रातुर्गृहं भवति । तस्मादेहि मे
प्रवेशं यावत्तवोपाध्यायस्य यमपढं प्रसार्य धर्ममुपदिशामि ।]

शिष्यः—(सकोपम्) धिक्कमूर्खं किं भवानस्मदुपाध्यायादपि धर्मवित्तरः । १२

चरः—हंहो ब्रह्मण मां कुप्प । ण हि सच्चो सच्चं जाणादि । ता किंवि
से उवज्झाओ जाणादि किंवि अहारिसा जाणन्दि । [अहो ब्राह्मण मा कुप्प ।
न हि सर्वः सर्वं जानाति । तत्किमपि त उपाध्यायो जानाति किमप्यस्मादृशा १
जानन्ति ।]

शिष्यः—मूर्खं सर्वज्ञतामुपाध्यायस्य चोरयितुमिच्छसि ।

चरः—हंहो ब्रह्मण जइ तुह उवज्झाओ सच्चं जाणादि ता जाणाडु दाव १८
कस्स चन्दो अणभिप्पेदो ति । [अहो ब्राह्मण यदि तवोपाध्यायः सर्वं जानाति
तदा जानातु तावत्कस्य चन्द्रोऽनभिप्रेत इति]

Spy—Oh Brāhmana, whose abode [is] this? *dwelling*

Pupil—Of the Revered Cānakya having an auspiciously invoked name, our preceptor.

Spy—(*Laughing*) Oh Brāhmana, [then this] is the abode of my spiritual brother, verily, of one belonging to us. So, grant me admittance whereupon, having stretched forth the Yamapata, I shall give a discourse upon Dharma to your preceptor.

Pupil—(*Wrathfully*) Damn [you], fool! Are you better conversant with Dharma than even our preceptor?

Spy—Oh Brāhmana, do not get angry. Surely not every one can know everything. So, your preceptor knows something; [persons] like us [also] know something else.

Pupil—Idiot, do you wish to call into question [lit. steal] the omniscience of the preceptor?

Spy—Oh Brāhmana, if your preceptor knows everything, let him know then to whom the moon [is] disagreeable.

२१ शिष्यः—मूर्ख किमनेन ज्ञातेनाज्ञातेन वा ।

चरः—तुह उवज्ज्ञाओ एव जाणिस्सदि जं इमिणा जाणिदेण होदि । तुमं दाव एत्तिअं जाणासि कमलाणं चन्दो अणभिप्पेदो ति । णं पेक्ख । [तवो-
२२ पाध्याय एव ज्ञास्यति यदनेन ज्ञातेन भवति । त्व तापदेतावज्ज्ञानासि कमलानां चन्द्रोऽनभिप्रेत इति । ननु प्रेक्षस्व ।]

कमलाणं मणहराणं रूपाहितो विसंविदई सीलं ।

संपुण्णमण्डलमि वि जाइं चन्दे विरुद्धाई ॥ १९ ॥

[कमलानां मणहराणां रूपाद्विसंवदति शीलम् ।

संपूर्णमण्डलेऽपि यानि चन्द्रे विरुद्धानि ॥]

३ चाणक्यः—(आकर्ण्यत्मगतम्) अये चन्द्रगुप्तादपूरकानु पुरुषाम् जाना-
मीत्युपक्षितमनेन ।

शिष्यः—मूर्ख किमिदमसंबद्धमभिधीयते ।

६ चरः—हंहो बह्वेण सुसंबद्धं जेव्व एदं भवे । [अहो ब्राह्मण सुसंबद्धमेवैत-
ज्वेत् ।]

शिष्यः—यदि किं स्यात् ।

Pupil—Fool, what [is the use] of this being known or not known ?

Spy—Your preceptor alone would know what would ensue by knowing this. You, for the matter of that, know this much that Candra [the moon] is not agreeable to the lotuses. I say, just see—

The behaviour [or nature] of lotuses [although] lovely is not in harmony with [their] beauty [or, form], [lotu-
ses] which are opposed to the moon although possessed of a full orb. (19)

Cānakya—(*Listening, to himself*) Ah ! ' I know the men disaffected towards Candragupta '—this is what is hinted at by him.

Pupil—Fool, what irrelevant thing is being spoken of [by you] here ?

Spy—Oh Brāhmana, it would be nothing but relevant—

Pupil—In case what ?

चरः—जदि सुणिहुं जाणन्तं लहे । [यदि श्रोतुं जानन्तं लभे ।]

चाणक्यः—भद्र विश्रब्धं प्रविश लप्स्यसे श्रोतारं ज्ञातारं च ।

चरः—एसो पविसामि । (प्रविश्योपसृत्य च) जेदु अज्जो । [एष प्रविशामि । ...
जयतु आर्यः ।]

चाणक्यः—(विलोक्यात्मगतम्) कथमयं प्रकृतिचित्तपरिज्ञाने नियुक्तो
निपुणकः । (प्रकाशम्) भद्र स्वागतम् उपविश ।

चरः—जं अज्जो आणवेदि । [यदार्यं आज्ञापयति ।] (भूमावुपविष्टः)

चाणक्यः—भद्र वर्णयेदानीं स्वनियोगवृत्तान्तम् । अपि वृषलमनुरक्ताः
प्रकृतयः ।

चरः—अहं इं । अज्जेण खु तेसु तेसु विराअकारणेषु परिहरिदेषु सुगही-
दणामहेए देवे चन्दउत्ते दिठं अणुरत्ताओ पकिदिओ । किंहु उण आत्थि एत्थ
णअरे अमच्चरक्खसेण सह पढमं समुप्पण्णासिणेहबहुमाणा तिणिण पुरिसा
देवस्स चन्दसिरिणो सिरिं ण सहन्दि । [अथ किम् । आर्येण खलु तेषु तेषु]

Spy—In case I get one who knows [how] to hear [that
is, properly interpret.]

Cāṇakya—Good friend, [you may] enter without any
misgivings; you would get a hearer as well as a knower.

Spy—Here I enter. (*Entering and approaching*) Victory
to the Revered one [lit. may the Revered one be victorious]!

Cāṇakya—(*Observing, to himself*) What! He [is]
Nipunaka deputed to secure a thorough (*part*) knowledge of
the feelings of the people. (*Aloud*) Good friend, welcome
[to you], sit down

Spy—As the Revered one commands. (*Sits on the
ground*)

Cāṇakya—Good friend, describe now the account of
your mission. Are the people attached [or, loyal] to Vrsala
[Candragupta]?

Spy—Yes. The various causes of disaffection having
indeed been removed by the Revered one, the people are
firmly attached to His Majesty Candragupta of auspiciously
invoked name. But [there are] here in the city three persons

१ कथं प्रभूतत्वात्कार्याणां कस्य परिज्ञाने नियुक्तो निपुणक इति न ज्ञायते । आः
ज्ञातम् । अये तत्कथं ।

...of the ...

विरामकारणेषु परिहितेषु सुगृहीतनामधेये देवे चन्द्रगुप्ते वृद्धमनुरक्षाः प्रकृतयः । किंतु पुनरस्त्यत्र नगर अमात्यराक्षसेन सह प्रथमं समुत्पन्नमेहबहुमानास्रयः पुरुषा २२ देवस्य चन्द्रश्रियः श्रियं न सहन्ते ।]

चाणक्यः—(सकोपम्) ननु वक्तव्यं स्वजीवितं न सहन्त इति । भद्र अपि ज्ञायन्ते नामधेयतः ।

२७ चरः—कहं अजाणिअणामहेआ अज्जस्स भिवेदीअन्ति । [कथमज्ञात-नामधेया आर्यस्य निवेद्यन्ते ।]

चाणक्यः—तेन हि श्रोतुमिच्छामि ।

३० चरः—सुणाडु अज्जो । पढमं दाव अज्जस्स रिपुपक्खे वद्धपक्खवादो खवणओ [शुणोत्वार्यः । प्रथमं तावदार्यस्य रिपुपक्षे वद्धपक्षपातः क्षपणकः]

चाणक्यः—(आत्मगतम्) अस्माद्रिपुपक्षे वद्धपक्षपातः क्षपणकः ।

३३ चरः—जीवसिद्धी णामे जेण सा अमच्चरखससप्पउत्ता विसकण्णा देवे पव्वदीसरे समावेसिदा । [जीवसिद्धिर्नाम येन सा अमात्यराक्षसप्रयुक्त-विपकन्या देवे पर्वतेश्वरे समावेशिता ।]

who from the first entertaining feelings of affection and high regard for Rāksasa, do not tolerate the prosperity [or, sovereignty] of His Majesty of moon-like splendour.

Cāṇakya—(With wrath) I say, you should rather have said 'They do not tolerate their own lives.' Good friend, are they known [to you] by name ?

Spy—How could they be reported to the Revered one, with [their] names unknown ?

Cāṇakya—In that case, I should like to hear.

Spy—May the Revered one listen :—The first [one], for the matter of that, [is] a Jaina friar who has fixed [his] affection on the Revered one's hostile party,

Cāṇakya—(To himself) A Jaina friar who has fixed his affection upon our hostile party !

Spy—by name Jīvasiddhi, by whom was directed the poison-maiden employed by minister Rāksasa, towards His Majesty Parvatesvara.

१ (सकोपमात्मगतम्)...इति । (प्रकाशम्) भद्र । २ (प्रकृतम्) किं नामधेयो हि सः । ३ चाणक्यः—अस्माद्रिपुपक्षे वद्धपक्षपात इति, कथमवगतं भवता । चरः—जेण...

चाणक्यः—(स्वगतम्) जीवसिद्धिः । एष तावदस्मत्प्रणिधिः । (प्रकाशम्) ३६
भद्र अथापरः कः ।

चरः—अज्ज अवरो क्खु अमच्चरक्खसस्स पिअवअस्सो काअत्थो सअड्ढासो णाम । [आर्य अपरः खत्कमात्पराक्षसस्य प्रियवयस्यः कायस्थः ३९ शकटदासो नाम ।]

चाणक्यः—(विहस्यात्मगतम्) कायस्थ इति लघ्वी मात्रा । तथापि न युक्तं प्राकृतमपि रिपुमवज्ञातम् । तस्मिन्मया सुहृच्छ्रेयना सिद्धार्थको विनिक्षिप्तः । (प्रकाशम्) भद्र तृतीयमपि श्रोतुमिच्छामि ।

चरः—तिदीओ वि अमच्चरक्खसस्स दुदीअं हिअअं पुप्फउरणिवासी मणिआरसेट्ठी चन्दणदासो णाम जैस्सि कलत्तं णासीकड्डअ अमच्चरक्खसो णअरादो अवक्कन्तो । [तृतीयोऽपि अमात्यराक्षसस्य द्वितीयं हृदयं पुष्पपुरानिवासी मणिकारश्रेष्ठी चन्दनदासो नाम यस्मिन् कलत्रं न्यासीकृत्यामात्यराक्षसो नगरादपक्रान्तः ।]

चाणक्यः—(आत्मगतम्) नूनं सुहृत्तमः । न ह्यनात्मसदृशेषु राक्षसः

Cāṇakya—(To himself) Jivasiddhi! He [is] just our spy! (Aloud) Good friend, now who [is] the other [or second] one?

Spy—Revered one, the other one indeed [is] Rāksasa's dear friend, a Kāyastha by name Śakatadāsa.

Cāṇakya—(Laughing, to himself) A Kāyastha [is] just a bagatelle; still [it is] not proper to ignore even an ordinary enemy. By me has been sent forth to him Siddhārthaka under the guise of a friend. (Aloud) Good friend, I wish to hear the third one too.

Spy—The third one too [is] the President of the guild of jewellers, by name Candanadāsa, residing in Puspapura, [who is as though] the second heart of minister Rāksasa, having entrusted to whom his family [or, wife], minister Rāksasa escaped from the city.

Cāṇakya—(To himself) Certainly [he must be] the best friend [of Rāksasa]; for, Rāksasa would not entrust [his] family to [the care of persons] unworthy of himself. (Aloud)

चाणक्यः—ततः किम् ।

६३

चरः—तदो एकादो अववरकादो पञ्चवरिसदेसीओ विअदंसणीअसरीरा-
किदी कुमारओ बालत्तणमुलहकोदुहलोप्फुल्लणअणो णिकमिटुं पउत्तो । तदो
हा णिग्गदो हा णिग्गदोत्ति संकापरिग्गहणिवेदइत्तिओ तस्स एव्व अववरकस्स ६६
अध्मन्तरे इत्थिआजणस्स उट्ठिदो महन्तो कलअलो ।

तदो ईसिदारदेसदाविदमुहीए एकाए इत्थिआए सो कुमारओ णिकमन्तो
एव्व णिअच्छिअ अवलम्बिदो कोमलाए बाहुलदाए । तस्साए कुमारसंरोधसंभ- ६९
मप्यनलिदुल्लिओ करादो, पुरिसअङ्गुलिपरिणाहण्यमाणघटिआ विअलिआ
इअं अङ्गुलिमुट्ठिआ देहलीबन्धम्मि पटिआ उट्ठिदा ताए अणवबुद्धा एव्व मह
चलणपासं समागच्छिअ पणामणिहुदा कुलवहु विव णिअला संवुत्ता । मए वि ७२
अमच्चरस्ससस्स णामंकिदोत्ति अज्जस्स पादमूलं पाविदा । ता एसो इमाए आअमो ।
[तत एकस्मोदुपवरकात्पञ्चवर्षदेशीयः प्रियदर्शनीयशरीराकृतिः कुमारको
बालत्वमुलभकौतूहलोत्फुल्लनयनो निष्कमितुं प्रवृत्तः । ततोऽह निर्गतो हा निर्गत इति ७५
शत्रुपरिग्रहनिवेदयिता तस्यैवापवरकस्याध्मन्तरे स्त्रीजनस्योत्थितो महान् कलकलः ।

तत ईपद्दारदेशदापितमुण्या एकया सिया स कुमारको निष्क्रामन्नेव

Cāṇakya—What then ?

६४

Spy—And then, from one apartment was starting to
step out a boy about five years old, with a lovely and
handsome bodily frame, [and] with [his] eyes dilated
through curiosity natural to childhood. Thereupon arose in
the interior of that same apartment a loud mingled cry from
the women-folk 'Ah! [he] has gone out' 'Ah! [he] has
gone out', indicative of the entertainment of fear [by them]—

Then that little boy, while just stepping out was
after being scolded, taken up by [her] delicate creeper-
like hand by one lady with [her] face slightly shown up
at the door-region. From her hand with the fingers shaking
owing to the excitement in restraining the boy, slipped away
this signet-ring fashioned to suit the measure of a man's
finger, fell down at the threshold, [and] bouncing up, [and]
coming towards the vicinity of my feet, without being at
all noticed by her, lay still [that is, ceased to roll on

७८ निर्भर्त्स्याविलम्बितः कोमलया बाहुलतया । तस्याः कुमारसंरोधसंग्रमप्रचलिताहुलेः
करात्पुरुषाद्बुलिपरिणाहप्रमाणघटिता विगलितेयमद्बुलिमुद्रिका देहलीमन्धे पतिता
७९ संज्ञिता । मयाप्यमात्यराक्षसस्य नामाङ्कितेत्यार्यस्य पादमूले प्रापिता । तदेपोऽस्या
आगमः ।]

चाणक्यः—भद्रं श्रुतम् । अपसर । नृत्तिराद्रस्य परिश्रमस्यानुरूपं फलम-
८० विगमिष्यसि ।

चरः—जं अज्जो आणवेदि । [यदार्य आज्ञापयानि ।] (इति निष्क्रान्तः)

चाणक्यः—शाङ्गरेव शाङ्गरेव ।

८१ (प्रविश्य) शिष्यः—उपाध्याय आज्ञापय ।

चाणक्यः—वत्स मसीभाजनं पत्रं चोपानुस । (शिष्यस्तथा करोति)

चाणक्यः—(पत्रं गृहीत्वा स्वगतम्) किमत्र लिखामि । अनेन खलु लेसेन

९० राक्षसो जेतव्यः ।

(प्रविश्य) प्रतीहारी—जेदु अज्जो । [जयत्वार्यः ।]

further] like a nobly-born lady standing still on making [her] bow. By me too has it been brought to the feet of the Reverend one, because (it) [it is] bearing the inscription of the name of minister Rāksasa. Thus then [came to be] the acquisition of it.

Cāṇakya—Good friend, I have heard. Retire. Ere long would you be securing the fruit [reward] commensurate with this labour [of yours].

Spy—As the Reverend one commands.

[Exit

Cāṇakya—Śārṅgarava । Śārṅgarava ।

(Entering) Pupil—Preceptor, command [me].

Cāṇakya—My boy, bring an ink-stand and note-paper.

(The Pupil does accordingly)

Cāṇakya —(Taking the note-paper, to himself) What should I write here ? By this letter indeed is Rāksasa to be conquered.

(Entering) Pratihārī — Victory to the Reverend one !

१ शिष्यः—यदाज्ञापयत्युपाध्यायः । (निष्क्रम्य पुनः प्रविश्य) उपाध्याय इदं मसी-
भाजनं पत्रं च । चाणक्यः—(गृहीत्वा स्वगतम्)...

चाणक्यः—(सहर्षमात्मगतम्) गृहीतो जयशब्दः । (प्रकाशम्) शोणो-
त्तरे किमागमनप्रयोजनम् । १३

प्रतीहारी—अज्ज देवो चन्द्रसिरी सीसे कमलमुडलाआरमज्जलिं णिवेसिअ
अज्जं विण्णवेदि । इच्छामि अज्जेण अञ्चणुण्णादो देवस्स पव्वदीसरस्स पार-
लोइअं काडुं तेण अ धारिदुपुव्वाइं औहरणाइं वहाणणां पडिवादेमिस्ति । [आर्य १६
देवश्चन्द्रश्रीः शीर्षे कमलमुकुलाकारमञ्जलिं निवेश्यार्थं विशांपयति । इच्छाम्या-
येणाम्यनुज्ञातो देवस्य पर्वतेश्वरस्य पारलोकिकं कर्तुम् तेन च धातिपूर्वाण्या-
भरणानि ब्राह्मणेभ्यः प्रतिपादयामीति ।] १९

चाणक्यः—(सहर्षमात्मगतम्) साधु वृषल ममैव हृदयेन सह संमन्व्य
संदिष्टवानसि । (प्रकाशम्) शोणोत्तरे उच्यतामस्मद्वचनाद्वृषलः—अभिज्ञः
सत्त्वसि लोकव्यवहाराणाम् तदनुष्ठीयतामात्मनोऽभिप्रायः । किंतु पर्वते-१०२
श्वरधृतपूर्वाणि गुणवन्ति भूषणानि गुणवद्भ्य एव प्रतिपादनीयानि । तदहं
स्वयमेव परीक्षितगुणान् ब्राह्मणान् प्रेषयामीति ।

Cānakya—(*With joy, to himself*) Welcome [lit. accepted is] this word of victory. (*Aloud*) Sonottarā, what [is] the purpose of [your] arrival [that is, what brings you here] ?

Pratihārī—Revered one, His Majesty of moon-like splendour, having placed on [his fore-] head [his] folded hands having the form of a lotus-bud, respectfully submits [as follows]—'Permitted by the Revered one, I wish to perform the obsequies [lit. relating to the other world] of King Parvatesvara; and I would [like to] present to the Brāhmanas the ornaments worn by him before.'

Cānakya—(*With joy, to himself*) Good, Vrsala, you have sent [this] word [message], having [as though] taken counsel with my heart itself ! (*Aloud*) Sonottarā, let Vrsala be informed in our name:—'You are indeed conversant with the ways of the world; so let your wishes be carried out. But, the excellent ornaments worn by Parvatesvara before, ought to be given away only to those possessed of excellence [or, noble qualities]. So I shall send over Brāhmanas whose merits are tested personally by myself.'

१०५ प्रतीहारी—जं अजो आणवेदि । [यदार्य आशापयति ।] (इति निष्क्रान्ता)

चाणक्यः—शार्ङ्गेव उच्यन्तामस्मद्वचनादिश्वावसुप्रभृतयस्त्रयो भ्रातरः—वृष-
१०८ लात्प्रतिगृह्याभरणानि भवद्भिरहं द्रष्टव्य इति ।

शिष्यः—तथा ।

(इति निष्क्रान्तः)

चाणक्यः—उत्तरोऽर्थं लेखार्थः । पूर्वः कथमस्तु । (विचिन्त्य) ओं ज्ञातम् ।
उपलब्धवानस्मि प्रणिधिभ्यो यथा तस्य म्लेच्छराजलोकस्य मध्यात्प्रधानतमाः
पञ्च राजानः परया सुदृत्तया राक्षसमनुवर्तन्ते । ते यथा—

कौलूतश्चित्रवर्मा मलयनरपतिः सिंहनादो वृषसिंहः
काश्मीरः पुष्कराक्षः क्षतरिपुमहिमा सैन्धवः सिन्धुपेणः ।
मेघाख्यः पञ्चमोऽस्मिन् पृथुतुरगबलः पारसीकाधिराजो
नामान्येषां लिखामि शुभमहमधुना चित्रगुप्तः प्रमार्ष्टु ॥ २० ॥

Pratihāri—As the Reverend one commands. [Exit

Cāṇakya—Śārngarava, let the three brothers, Viśvā-
vasu and others, be informed in our name:—‘I should be
seen by you [after] having received as a gift, ornaments
from Vrsala.’

Pupil—All right.

[Exit

Cāṇakya—This [would form] the latter item in the
letter. ‘How should the former be? (Thinking) Ah! I
know. I have come to know from [my] spies that out of
that group of Mleccha kings, five foremost kings follow
Rākṣasa, with great intimacy. They [are] as under:—

Citravarman, [King] of Kulūta, Simhanāda—a lion
amongst men—King of Malaya, Puṣkarākṣa of
Kashmere, Sindhusena who has broken down [that is,
surpassed] the greatness of [his] enemies, of Sindhu;
[and] the fifth in this [group], the over-lord of the
Pārasikas, by name Megha, possessing a big force of
cavalry—I now write down the names of these irrevoca-
bly (*dhruvam*); let Citragupta strike them off [from
his register] !

(20)

(विचिन्त्य) अथवा न लिखामि सर्वमनभिद्यक्तमेवास्ताम् । (नाट्येन २०
लिखित्वा) शार्ङ्गेरव । I shall not write

(प्रविश्य) शिष्यः—उपाध्याय आज्ञापय ।

चाणक्यः—वत्स श्रोत्रियाक्षराणि प्रयत्नलिखितान्यपि नियतमस्फुटानि^३ न^२ भवन्ति । तदुच्यतामस्मद्वचनात्सिद्धार्थकः—एभिर्क्षरैः केनापि कस्यापि स्वयं-
वाच्यमित्यदत्तवाह्यनामानं लेखं शकटदासेन लेखयित्वा मामुपातिष्ठस्व । न^६
चाख्येयमस्मे चाणक्यो लेखयतीति ।

शिष्यः—तथा ।

(इति निष्क्रान्तः)

चाणक्यः—हन्त जितो मलयकेतुः ।

(प्रविश्य लेखहस्तः) सिद्धार्थकः—जेडु अज्जो । अअं सो सअट्टदासेण
लिहिदो लेहो । [जयत्वार्यः । अयं स शकटदासेन लिखितो लेखः ।] यत्प्राप्तवान्

(Thinking) Or rather, I shall not write [down the
names]; let the whole thing be just vague [or, unrevealed].
(Gesticulating writing) Śārngarava !

(Entering) Pupil—Preceptor, command [me].

Cāṇakya—My boy, the script of a learned worthy
Brāhmana, though written out with great effort [or, care],
is bound to be difficult to make out [that is, illegible.] So,
let Siddhārthaka be directed in our name:—‘ Having made
Śakatadāsa write a letter in these words, with the name of
the addressee not written, because (it) [the letter] was to be
read out by some one himself to some one else, wait upon
me. It should not be intimated to him that Cāṇakya causes
[him] to write out [the letter].’

Pupil—All right.

[Exit

Cāṇakya—(To himself) Oh ! Malayaketu is [as good
as] conquered !

(Entering with a letter in his hand) Siddhārthaka—Victory
to the Revered one ! Here [is] that letter written out by
Śakatadāsa.

१ पूर्वे । २ नाट्येन लिखित्वा dropped. ३ (रुपे कथयति) एभि...।

४ यदाज्ञापयत्युपाध्यायः । ५ (मग्नम्) हन्त ।

सिद्धार्थकः—अज्ज गहीदो [आर्य गृहीतः]

३१ चाणक्यः—(सहर्षमात्मगतम्) हन्त गृहीतो राक्षसः ।

सिद्धार्थकः—अज्जसन्देसो । ता गमिस्सं कज्जसिद्धीए । [आर्यसंदेशः ।
तस्मान्नमिष्यामि कार्यसिद्धयै ।]

३२ चाणक्यः—(सान्त्वलिमुद्रं लेखमर्पयित्वा) गम्यताम् । अस्तु ते कार्यसिद्धिः ।

सिद्धार्थकः—तहं । [तथा ।] (इति निष्क्रान्तः)

(प्रविश्य) शिष्यः—उपाध्याय कालपाशिको दण्डपाशिक उपाध्यायं

३५ विज्ञापयति । इदमनुष्ठीयते देवस्य चन्द्रगुप्तस्य शासनमिति ।

चाणक्यः—शोभनम् । वत्स मणिकारश्रेष्ठिन् चन्दनदासमिदानीं द्रष्टुमिच्छामि ।

शिष्यः—तथौ । (इति निष्क्रम्य चन्दनदासेन सह प्रविश्य) इत इतःश्रेष्ठिन् ।

३८ चन्दनदासः—(स्वगतम्)

Siddhārthaka—Revered one, [has been] taken

Cāṇakya—(*With joy, to himself*) Oh ! Rāksasa is taken.

Siddhārthaka—the Revered one's message. So, I shall set out for the accomplishment of [my] mission.

Cāṇakya—(*Handing over to him the letter along with the signet-ring*) [You may] go. May there be success of [your] mission !

Siddhārthaka—All right.

[*Exit*

(*Entering*) Pupil :—Preceptor, the Kālapāsika Dandapāsika submits to the Preceptor :—' Here [immediately] would be carried out the command of His Majesty Candragupta.'

Cāṇakya—Good ! My boy, I now wish to see Candana-dāsa, the President of the guild of jewellers.

Pupil—All right. (*Going out and entering along with Candana-dāsa*) This way, this way, guild-president.

Candana-dāsa—(*To himself*)

१ (प्रकाशम्) मद्र कोऽयं गृहीतः । सिद्धार्थकः—गृहीदो अज्जसन्देसो । २, ४ यदा-
चाणक्योपाध्यायः । ३ दण्डपाशिकश्च...विज्ञापयति ।

चाणक्यमि अकरुणे सहसा सद्भाविदस्स वि' जणस्म ।

णिद्धोसस्स वि सङ्का किं उण मह' जाददोसस्स ॥ २१ ॥

[चाणक्येनाकरुणेन सहसा शब्दायितस्यापि जनस्य ।

निर्दोषस्यापि शङ्का किं पुनर्मम जातदोषस्य ॥]

ता भणिदा मए धणसेणप्पमुहा णिअणिवेससण्ठिदा' कदावि चाणकहदओ ३
महं मे विचिण्णावेदि । ता अवहिदा णिव्वहेह भाट्ठिणो अमच्चरक्खसस्स घर-

अणं । मह दाव जं होदि तं होटु त्ति । [तस्माज्जाणिता मया धनसेनप्रमुखा
निजनिवेशसंस्थिताः—कदापि चाणक्यहतको गेहं मे विचाययति । तस्मादवहिता ६
निर्वहत भर्तृत्वात्पराशक्तस्य गृहजनम् । मम तावच्चज्जवति तज्जवत्विति ।]

शिष्यः—भोः श्रेष्ठिन् इत इतः ।

चन्दनदासः—अअमाअच्छामि । [अयमागच्छामि ।] (उभौ परिक्रामतः) १

शिष्यः—(उपसृत्य) उपाध्याय अयं श्रेष्ठी चन्दनदासः ।

चन्दनदासः—जेडु अज्जो । [जयत्कार्यः ।]

चाणक्यः—(नैतद्येनावलोक्य) श्रेष्ठिन् स्वागतम् इदमासनम् आस्यताम् । १२

In even an innocent person called up suddenly by the pitiless Cānakya [would arise] fear, what then in me who have a crime to my credit ! (21)

So, Dhanasena and others residing in my house have been instructed [lit spoken to] by me [as under] —'Any moment (*kadūpi*) the accursed Cānakya would order out a search in my house. So, being careful, remove [to safety] the members of the family of [my] master Rāksasa. As for me, let whatever happens, happen.'

Pupil—O guild-president, this way, this way

Candanadāsa—Here I come [Both move about

Pupil—(Approaching) Preceptor, here [is] Candana-
dāsa, the guild-president.

Candanadāsa—Victory to the Revered one !

Cānakya—(Gesticulating observing him) Guild-President !
Welcome ! Here [is a] seat. [Please] sit down

१ वट्टेदि । २ सजाददोसस्स । ३ तिण्णिण सावगा । ४ अववाहेह । ५ विन्डोक्ख ।

६ णं जानादि ।

चन्दनदासः—(प्रणम्य) किं कृ जाणादि अज्जो जह अणुचिदो उव-
आरो हिअअस्स परिहवादोवि महन्तं दुःखमुप्पादेदि । ता इह ज्जेव उचिदाए
१५ भूमीए उववितामि । [किं न जानात्यर्थः यथानुचित उपचारो हृदयस्य परिभ-
वादपि मृदुःखमुत्पादयति । तस्मादिहैवोचितायां भूमावुपविशामि ।]

चाणक्यः—भोः श्रेष्ठिन् मा मैवम् । संभावितमेवेदमस्माद्विधैः भवतः । तदुप-
१८ विश्यतामासन एव ।

चन्दनदासः—(स्वगतम्) उवक्खितमणेण दुट्ठेण किंवि । (प्रकाशम्)
जं अज्जो आणवेदि । [उपक्षिप्तमनेन दुष्टेन किमपि ।... यदार्य आज्ञापयति ।]
२१ (इत्युपविष्टः)

चाणक्यः—भोः श्रेष्ठिन् चन्दनदास अपि प्रचीयन्ते संव्यवहाराणां
वृद्धिलाभाः ।

२४ चन्दनदासः—(स्वगतम्) अच्चादरो संकणीओ । (प्रकाशम्) अहं इं
अज्जस्स प्पसाएण अखण्हिता मे वणिज्जा । [अत्यादरः शङ्कनीयः ।... अथ
किम् । आर्यस्य प्रसादेनाखण्डिता मे वणिज्या ।]

Candanadāsa—(*Saluting*) Does not the Revered one know that undeserved courtesy causes greater pain in the heart than even an insult ? 'So, I shall sit even upon the ground here proper [for me]

Cāṇakya—O guild-president, no, not thus. This indeed is just ordinary courtesy to your honour by persons like us [also, this indeed was expected of your honour etc., or this is just a fit treatment for your honour]. So, be seated on the seat itself.

Candanadāsa—(*To himself*) Something or other has been set afoot by this wicked [fellow]. (*Aloud*) As the Revered one commands. [*Sits down*

Cāṇakya—O guild-president, Candanadāsa, are the interest and profits [accruing] from fair mercantile transactions, going strong [or, on the increase] ?

Candanadāsa—(*To himself*) Too much courtesy is liable to suspicion. (*Aloud*) Yes. Thanks to [lit. by] the favour of the Revered one, unhampered [goes on] my trade.

चाणक्यः—न खलु चन्द्रगुप्तदोषा अतिक्रान्तपार्थिवगुणानधुना स्मरयन्ति २०
प्रकृतीः ।

चन्दनदासः—(कणौ पिधाय) सन्तं पातुं ॥ [शान्तं क्वपम् ।]

पं सरअपुण्णमासीसमुग्गएण विअ पुण्णचन्देण ।

देवेण चन्द्रसिरिणा अहिअं णन्दन्ति पकिदीओ ॥ २१ ॥ (अ)

[ननु शरत्पौर्णमासीसमुद्भूतेनैव पूर्णचन्द्रेण । ॥ Qualities of
देवेन चन्द्रश्रियाधिकं नन्दन्ति प्रकृतयः ॥]

चाणक्यः—भोः श्रेष्ठिन् यद्येवं प्रीताभ्यः प्रकृतिभ्यः प्रतिप्रियमिच्छन्ति ३
राजानः ॥ [To be १- राजानः is chattering]

चन्दनदासः—आणवेदु अज्जो किं कित्तिअं इमादो जणादो इच्छीअदि
त्ति । [आज्ञापयत्वार्यः किं कियदस्माज्जनादिष्यत इति ।] ६

चाणक्यः—भोः श्रेष्ठिन् चन्द्रगुप्तराज्यमिदं न नन्दराज्यम् । यतो नन्द-
स्यैवार्थरुचैरर्थसंबन्धः प्रीतिमुत्पादयति । चन्द्रगुप्तस्य तु भवतामपरिक्लेश एव ।

चन्दनदासः—(सहर्षम्) अज्ज अणुग्गहीदोम्हि । [आर्य अनुगृहीतोऽस्मि ।] ९

Cāṇakya—Do not indeed the faults of Candragupta cause now the people to remember with regret the merits of the former kings ?

Candanadāsa—(Closing his ears) God forbid [or, let evil be averted] !

The people are rejoicing all the more on account of His Majesty of moon-like splendour, as by the full moon risen up at the autumnal full-moon night. (21A)

Cāṇakya—O guild-president, if so, kings [do] expect a good return from the contented people.

Candanadāsa—May the Reverend one command—what [and] how much is expected from me [lit. this person].

Cāṇakya—O guild-president, this [is] Candragupta's administration [or, kingdom], not Nanda's administration ; for in [the case of] Nanda fond of wealth alone, monetary prosperity (sambandha) caused great satisfaction ; in [the case of] Candragupta on the other hand, the absence of worry [or harassment] itself for [merchants like] you.

Candanadāsa—(With joy) Reverend one, I am favoured.

१ सारअणित्तमुग्गएण विअ पुण्णमाचन्देण-चन्द्रसिरिणा अहिअं णन्दन्ति पकिदीओ । २ केत्तिअं अत्यजादं इमादो ।

चाणक्यः—भोः श्रेष्ठिन् स चापरिक्लेशः कथंमाविर्भवतीति ननु भवता प्रष्टव्याः स्मः ।

१२ चन्दनदासः—आणवेदु अज्जो । [आज्ञापयत्वार्यः ।]

चाणक्यः—संक्षेपतो राजन्यविरुद्धाभिर्बुद्धिभिः ।

चन्दनदासः—अज्ज को उण अधण्णो रण्णा विरुद्धोत्ति अज्जेण अव-
१५ गच्छीअदि । [आर्य कः पुनरधन्यो राज्ञा विरुद्ध इति आर्येणावगम्यते ।]

चाणक्यः—भवानेव तावत्प्रथमम् ।

चन्दनदासः—(कर्णौ विधाय) सन्तं पावं सन्तं पावं । कीदिसो तिणार्णं
अगिणा सह विरोहो । [शान्तं पापं शान्तं पापम् । कीदृशस्तृणानामग्निना सह
विरोधः ।] *How very fine*

चाणक्यः—अयमीदृशो विरोधः । यत्त्वमद्यापि राजापथ्यकारिणोऽमात्य-
१ राक्षसस्य गृहजनं स्वगृहे रक्षसि ।

members of the family
चन्दनदासः—अज्ज अलिअ एदं केणावि अण्णभिण्णेण अज्जस्स णिवेदिदं ।

Cāṇakya—O guild-president, we should surely be asked by you as to how that absence of worry again would be arising.

Candanadāsa—Let the Reverend one command.

Cāṇakya—Briefly, by courses of conduct not hostile towards the king.

Candanadāsa—Revered one, what wretch again is considered by the Reverend one as disloyal [or, hostile] to the king ?

Cāṇakya—Why (*tūvat*) just your honour to start with (*prathamam*)

Candanadāsa—(*Closing his ears*) God forbid ! Let evil be averted ! What sort of hostility [can there be] of blades of grass with fire ?

Cāṇakya—Of this sort [is] this hostility in that you even now keep at your house the members of the family of minister Rāksasa who is acting disagreeably [or, treacherously] towards the king.

८ Candanadāsa—Revered one, this [is] a lie, communicat-

[आर्य अलीकमेतत्केनाप्यनभिज्ञेन आर्यस्य निवेदितम् ।]

चाणक्यः—भोः श्रेष्ठिन् अलमाशङ्कया । भीताः पूर्वराजपुरुषाः पौराणाम-२७
निच्छतामपि गृहेषु गृहजनं निक्षिप्य देशान्तरं व्रजन्ति । ततस्तत्प्रच्छादनं
दोषमुत्पादयति ।

चन्दनदासः—एवं ण्णेदं । तस्मिं संभमे आसि अहाघरे अमच्चरक्खसस्स २७
घरअणो ति । [एवं न्विदम् । तस्मिन् संग्रम आसीदस्मद्दृष्टेऽमात्यराक्षसस्य
गृहजन इति ।]

चाणक्यः—पर्वमलीकमिदानीमासीदिति परस्परविरोधिनी वचने ।

चन्दनदासः—एत्तिअं जेव्व अत्थि मे वाआच्छलम् । [एतावदेवास्ति मे
वाक्छलम् ।]

चाणक्यः—भोः श्रेष्ठिन् चन्द्रगुप्ते राजन्यपुरिषिहश्चलानाम् । तत्समर्पय ३३
राक्षसस्य गृहजनम् । अच्छलं भवतु भवतः ।

ed to the Revered one by some one unacquainted [with the
real state of things]

Cāṇakya—O guild-president, away with fear. Officers
of the old king, getting afraid, having kept the members of
[their] family at the houses of citizens, even against [their]
will, [lit. although not wishing], do move on to other
countries. Then the concealment of that [fact] constitutes
[lit. produces] a crime.

Candanadāsa—It [is] just so [or, like that]. During
that [period of] confusion there were at our house the mem-
bers of the family of minister Rāksasa.

Cāṇakya—First 'a lie', now 'there were'—these [are
two] mutually contradictory statements.

Candanadāsa—Thus far only is my dishonesty in words.

Cāṇakya—O guild-president, while Candragupta is the
king, [there could be] no toleration [lit. acceptance] of
tricks. So, surrender the members of the family of Rāksasa.
Let there be absence of trickery on your part.

चन्दनदासः—अज्ज णं विण्णवेमि आसि अह्मघरे अमच्चरक्खसस्स
 ३६ घरअणो सि । [आर्यं ननु विज्ञापयामि आसीदस्मद्द्वे अमात्यराक्षसस्य गृहजन
 इति ।]

चाणक्यः—अथेदानीं कं गतः ।

३९ चन्दनदासः—ण जाणामि । [न जानामि ।]

चाणक्यः—(स्मितं कृत्वा) कथं न ज्ञायते नाम । भोः श्रेष्ठिन् शिरसि
 'भयमतिदूरे तत्प्रतीकारः ।' अन्यच्च नन्दमिव विष्णुगुप्तः (इत्यर्थोक्ते लज्जा
 २ नाटयित्वा) चन्द्रगुप्तममात्यराक्षसः समुच्छेत्स्यतीति मा मैवं मंस्थाः । पश्य

विक्रान्तैर्नयशालिभिः सुसचिवैः श्रीर्विक्रान्तासाविभिः
 ४० नन्दे जीवति या तदा न गमिता स्थैर्यं चलन्ती मुहुः ।
 ४१ तामेकत्वमुपागतां ह्युतिमिव प्रल्हादयन्तीं जगत्
 कश्चन्द्रादिव चन्द्रगुप्तनृपतेः कर्तुं व्यवस्येत्पृथक् ॥ २२ ॥

Candanadāsa—Revered one, surely I submit—The members of the family of minister Rāksasa were at our house.

Cāṇakya—But where have they gone now ?

Candanadāsa—I do not know.

Cāṇakya—(Smiling) What ? Is it not indeed known [by you] ? O guild-president, ' Danger on the head [that is, quite near and threatening] ; its remedy too far away . ' And further, that like Visnugupta the Nanda (With this half-said, gesticulating bashfulness), minister Rāksasa would exterminate Candragupta—do not think like that. See

Who would be engaged in separating from king Candragupta, like the moon-light from the moon, the sovereignty which becoming unsteady now and then could not be rendered firm at the time when Nanda was living, by the able ministers Vakranāsa and others [who were] powerful and endowed with [that is, skilled in] statesmanship [or diplomacy], [and which is now] consolidated and greatly delighting the world ? (22)

१ चन्दनदासः—(स्वगतम्)—[उपरि घनं घनराशिं दूरे दृष्टिता किमेतदापन्नितम् ।
 शिवायति दिव्योत्पथः शीर्षे सर्पः समाविष्टः ॥] २ सान्त्वये न ।

अपि च

आस्वादितद्विरदशोणितशोणशोभाम् (इति १-८ पूर्वोक्तं पठति)

चन्दनदासः—(स्वगतम्) फलेण संवादिदं से विकृतिदम् । [फलेन ३
संवादितमस्य विकृतितम् ।] (नेपथ्ये कलकलः) *character of the noise*

चाणक्यः—शार्ङ्गैरव ज्ञायतां किमेतत् ।

शिष्यः—तथा । (इति निष्क्रम्य पुनः प्रविश्य) उपाध्याय एष देवस्य
चन्द्रगुप्तस्याज्ञया राजापथ्यकारी क्षपणको जीवसिद्धिः सनिकारं नगरा-
न्निर्वास्यते ।

चाणक्यः—क्षपणक अहह । अथवा अनुभवतु राजापथ्यकारित्वस्य
फलम् । भोः श्रेष्ठिन् चन्दनदास एवमयमपथ्यकारिणु तीक्ष्णदण्डो राजा ।
तत्क्रियतां पथ्यं सुहृद्वचः । समर्प्यतां राक्षसगृहजनः । अनुभूयतां चिरं
विचित्रो राजप्रसादः । *temptation*

चन्दनदासः—णत्थि मे गेहे अमच्चघरअणो । [नास्ति मे गेहेऽमात्य-
गृहजनः ।] (नेपथ्ये पुनः कलकलः)

Moreover, [Recites 1-8 recited before

Candanadāsa—(To himself) His boasting has been in harmony with the fruit [that is, quite justified].

(Confused noise behind the curtain)

Cāṇakya—Śārngarava, find out what it [is].

Pupil—All right. (Going out and re-entering) Preceptor, here is this Jaina friar Jīvasiddhi acting in a disloyal manner towards the king, being exiled with disgrace from the city, by the command of His Majesty Candragupta.

Cāṇakya—A Jaina friar! Alas! Or rather, let him experience the fruit of acting in a disloyal manner towards the king. O guild-president, Candanadāsa, thus this king has heavy penalty [in store] for those acting in a disloyal manner. So, act up to the wholesome words [of advice] of a friend. Surrender the members of the family of Rākṣasa. Enjoy for a long time various royal favours.

Candanadāsa—The members of the family of Rākṣasa are not in my house.

(Behind the curtain, again a confused noise)

१ सोहृदि दे [शोभते ते] । २, ४ उत्तागणा क्रियते । ३ यदाज्ञापयत्युपाध्यायः ।

१५ चाणक्यः—शार्ङ्गरेव शायतां किमेतत् ।

शिष्यः—तथा । (इति निष्क्रम्य पुनः प्रविश्य) उपाध्याय अयमपि राजापथ्यकार्येव कायस्थः शकटदासः शूलमारोपयितुं नीयते ।

१८ चाणक्यः—स्वकर्मफलमनुभवतु । भोः श्रेष्ठिन् एवमयं राजापथ्यकारिषु तीक्ष्णदण्डो राजा न मूर्खयिष्यति राक्षसकलत्रप्रच्छादनं भवतः । तद्रक्ष पर-
कलत्रेणात्मनः कलत्रं जीवितं च ।

१ चन्दनदासः—अज्ज किं मे भअं दावोसि । सन्तं वि गेहे अमच्चरक्खसस्स घरअणं ण समप्पेमि किं उण असन्तं । [आर्यं किं मे भयं दर्शयसि । सन्तमपि]
[गेहेऽमात्यराक्षसस्य गृहजनं न समर्पयामि किं पुनरसन्तम् ॥] *Explainingly*

२ चाणक्यः—चन्दनदास एष ते निश्चयः ।

चन्दनदासः—वाढं । एसो मे णिच्चओ । [वाढम् । एष मे निश्चयः ।]

चाणक्यः—(स्मृतम्) साधु चन्दनदास साधु !

Cāṇakya—Śārngarava, find out what it [is].

Pupil—All right. (*Going out and re-entering*) Preceptor, here again is the Kāyastha Śakaṭadāsa, also acting in a disloyal manner towards the king, being 'taken for being impaled on the stake.

Cāṇakya—Let him enjoy the fruit of his own actions! O guild-president, thus this king, having a heavy penalty [in store] for those acting in a disloyal manner towards the king, would not tolerate your concealment of the wife of Rākṣasa. So, save your wife and life by [surrendering] the wife of another.

Candanadāsa—Revered one! Are you dangling fear before me? I will not surrender the members of the family of Rākṣasa, even though staying in [my] house; what then, [when] not staying [there]?

Cāṇakya—Candanadāsa, [is] it [is] your resolve?

Candanadāsa—Yes. This [is] my resolve.

Cāṇakya—(*To himself*) Bravo, Candanadāsa, bravo!

सुलभेऽर्थलोभेषु परसंवेदने जनः ।
 क इदं दुष्करं कुर्याद्विदानीं शिविना विना ॥ २३ ॥ *imp*

(प्रकाशम्) चन्दनदास एष ते निश्चयः ।

चन्दनदासः—वाढम् । [वाढम् ।]

चाणक्यः—(सक्रोधम्) दुरात्मन् दुष्टवणिक् अनुभूयतां तर्हि नरपतिक्रोधः । ३

चन्दनदासः—सज्जोमिह । अणुचिट्ठु अज्जो अत्तणो अहिआरसरिसिं ।

[सज्जोऽस्मि । अनुतिष्ठत्वार्य आत्मनोऽधिकारसदृशम् ।]

चाणक्यः—शार्ङ्गरव उच्यतामस्मद्वचनात्कालपाशिको दण्डपाशिकः । ६
 शीघ्रमयं दुष्टवणिक् निगृह्यताम् । अथवा तिष्ठतु । उच्यतां दुर्गपालो विजय-
 पालः । गृहीतसौरमेनं सपुत्रकलत्रं संयम्य तावदक्ष यावन्मया वृषलार्थं कथ्यते ।
 वृषल एवास्य प्राणहरं दण्डमाज्ञापयिष्यति ।

शिष्यः—यदाज्ञापयत्युपाध्यायः । श्रेष्ठिन् इत इतः ।

When acquisitions of wealth are easy to have by the
 surrendering of [what belongs to] another, what person
 excepting Śibi could do this difficult [or impossible]
 thing] now ? (23)

(Aloud) Candanadāsa, [is] this your resolve ?

Candanadāsa —Yes.

Cāṇakya —(In anger) [You] villain, wicked merchant,
 experience then [the fruits of] the king's anger.

Candanadāsa —I am ready ; the Revered one may act
 as becomes his authority.

Cāṇakya —Śārngarava, direct in our name Kālapāsika
 Dandapāsika :—' Let this wicked merchant be taken into
 custody quickly.' Or rather, let [this] wait. Let the fort-
 commandant Vijayapāla be directed [thus]—' Having taken
 into custody this [Candanadāsa] along with [his] sons and
 wife, with [his] valuables confiscated, keep [him there] till
 this is reported by me to Vrsala. Vrsala himself would order
 out capital punishment for him.'

Pupil—As the preceptor commands. Guild-president,
 this way, this way.

१ जानेपु । २ चन्दनदास... (सक्रोधम्) dropped. ३ गजकोटः । ४ दण्ड-
 पाशिकश्च । ५ गुरमा ।

चन्दनदासः—अज्ज अअमाअच्छामि । (स्वगतम्) दिट्ठिआ मित्तकज्जेण
 १३ मे विणासो ण पुरिसदोसेण । [आर्य अयमामच्छामि !...दिष्ट्या मित्रकार्येण मे
 विनाशो न पुरुषदोषेण ।] (परिक्रम्य शिष्येण सह निष्क्रान्तः)

चाणक्यः—(सहर्षम्) हन्त लब्ध इदानीं राक्षसः । कुतः ।

त्यजत्यभियवत्प्राणान्यथा तस्यायमापदि ।

तथैवास्यापदि प्राणा नूनं तस्यापि न प्रियाः ॥ २४ ॥

(नेपथ्ये कलकलः)

(प्रविश्य) शिष्यः—उपाध्याय एष सलु शकटदासं वध्यमानं वध्यभूमेरा-

दाय समपक्रान्तः सिद्धार्थकः ।

चाणक्यः—(स्वगतम्) साधु सिद्धार्थक कृतः कार्याग्निः । (प्रकाशम्)

प्रसह्य किमपक्रान्तः । (सक्रोधम्) वत्स उच्यतां भगुरायणो यथा त्वरितं
 संभावयेति ।

Candanadāsa—Revered one, here I come. (To himself)
 Thank God, my destruction [is] on account of [my] duty
 towards [or, in the interests] of a friend, not on account of a
 personal crime.

[Moving about, exit with the Pupil.]

Cāṇakya—(With joy) Oh! Secured now is Rāksasa.
 How?

Just as this one [Candanadāsa] is sacrificing [his]
 life like something disagreeable in his [Rāksasa's]
 calamity, in the same manner surely, in this one's
 calamity, would not life be dear to him [Rāksasa]
 either. (24)

(Behind the curtain, a confused noise)

(Entering) Pupil—Preceptor, here indeed has Siddhā-
 rthaka escaped, taking [with him] from the place of
 execution Sakatadāsa who was going to be [or, while being]
 executed.

Cāṇakya—(To himself) Good! Siddhārthaka! The com-
 mencement of [your] job has been set about [that is, you
 have begun your job in right earnest]. (Aloud) Has he gone
 away by force? (With anger) My boy, direct Bhāgurāyana as
 under—Arrange [to pursue him] quickly.

१ पुत्रः । २ राजवपः-भार्यवपः । (प्रविश्य) शिष्यः-उपाध्याय आश्रयम् ।
 चाणक्यः-सिमेव वदन्तः । (निश्चय्य विभाव्य पुनः प्रविश्य) शिष्यः-उपाध्याय ।

(निष्क्रम्य पुनः प्रविश्य) शिष्यः—उपाध्याय हा धिक् कष्टमपक्रान्तो भागुरायणोऽपि ।

चाणक्यः—(स्वगतम्) व्रजतु कार्यसिद्धये । (प्रकाशम् । समोधम्) १
वत्स उच्यन्तामस्मद्दचनाद्भद्रभटपुरुषदत्तडिङ्गरातबलगुह्यराजसेनरोहिताक्षवि-
जयवर्माणः शीघ्रमनुसृत्य गृह्यतां दुरात्मा भागुरायण इति ।

शिष्यः—तथा । (इति निष्क्रम्य पुनः प्रविश्य सविपादम्) हा धिक् १२
कष्टं सर्वमेव तन्त्रमाकुलीभूतम् । तेऽपि खलु भद्रभटप्रभृतयः प्रथमतैरमुष्ये-
वापक्रान्ताः ।

चाणक्यः—(स्वगतम्) सर्वेषामेव शिवाः पन्थानः सन्तु । (प्रकाशम्) १५
वत्स अलं विपादेन । पश्य

ये याताः किमपि प्रधार्य हृदये पूर्वं गता एव ते

ये तिष्ठन्ति भवन्तु तेऽपि गमने कामं प्रकामोद्यमाः ।

(*Going out and re-entering*) Pupil—Preceptor ! Alas !
Oh the pity of it ! Bhāgurāyana also has gone away !

Cāṇakya —(*To himself*) Let him go for the success of
[his] mission. (*Aloud, with anger*) My boy, direct in our
name Bhadrabhata, Purusadatta, Dīngarāta, Balagupta,
Rājasena, Rohitākṣa and Vijayavarman [thus]—‘ Capture
the villain Bhāgurāyana, by going in pursuit [of him]
quickly.’

Pupil —All right. (*Going out and re-entering, with dejection*) Alas ! Oh the pity of it ! The whole arrangement itself
has gone out of order Those Bhadrabhata and others too
indeed went away earlier, even at dawn.

Cāṇakya —(*To himself*) Let the paths for all of them
without exception (*etc*) be auspicious ! (*Aloud*) My boy,
away with dejection ! See

Those, who have already gone away, having some-
thing or other in [their] mind, are, verily, gone; those
that have remained, let them also, be, at their will,
fully prepared to go away. But, let not my intellect
go away, which, singly is more [powerful] than

१ शिष्यः—(सविपादम्) । २ गृह्यतां दुरात्मा इति । ३ यदाज्ञापयत्युपाध्यायः ।

४ प्रथमत एवापक्रान्ता रजन्यामपक्रान्ताः । ५ प्रकामोद्यताः ।

॥ एका केवलमेव साधनविधौ सेनाशतेभ्योऽधिका
नन्दोन्मूलनदृष्टवीर्यमहिमा बुद्धिस्तु मा गान्मम ॥ २५ ॥

(उत्थाय) एष दुरात्मनो भद्रभट्टप्रभृतीनाहरामि । (प्रत्यक्षवदाकाशे लक्ष्यं
बद्धा । आत्मगतम्) दुरात्मन् राक्षस केदानीं गमिष्यसि । एषोऽहमचिराद्भवन्तम्

स्वच्छन्दमेकचरमुज्ज्वलदानशक्त-

मुत्सोकिना मदबलेन विगाहमानम् ।

बुद्ध्या निगृह्य वृषलस्य कृते क्रियाया-

मारण्यकं गजमिव प्रगुणीकरोमि (२६)

(इति^१ निष्क्रान्ताः सर्वे)

इति मुद्रालाभो नाम प्रथमोऽङ्कः ।

hundreds of armies in the matter of the accomplishment
[of the desired object], [and] whose efficacy [or, greatness]
of power is seen [or, exemplified] in the extermination
of the Nandas. (25)

(*Rising up*) Here I shall get back the scoundrels
Bhadrabhāṭa and others.

(*Fixing his gaze upon a mark in the air, as though on
something tangible, to himself*) [O you] villain, Rākṣasa,
where would you go now? Here ere long, you, [shall] I

put straight on the work, for the sake of Vrsala, having
curbed you by [my] intellect [also, having caught
with a remedy devised by the intellect], like a forest
[wild] elephant—[you who are] acting singly at will
[also, moving about all alone at will], possessed of an
outstanding gift of liberality [also, showing the power of
profuse ichor], [and] scheming all round with the
strength of over-weening pride [also, roaming about the
forest, possessed of the energy due to the overflowing
ichor].-नमः

(26)

[*Exeunt Omnes*]

Here ends the First Act called 'The Acquisition of the
Signet-ring.'

१ केवलमर्थसाधन । २ मुत्सोकिनं बलमेव विगाहमानम् । ३ प्रगुणी । ४ इति
निष्क्रान्ती ।

द्वितीयोऽङ्कः ।

(ततः प्रविशत्याहिमुण्डिकः)

आहिमुण्डिकः—

जाणन्ति तन्तजुत्तिं जहद्विअं मण्डलं अहिलिहन्ति ।

जे मन्तरक्खणपरा ते सम्पणराहिवे उवअरान्ति ॥ १ ॥

[जानन्ति तन्त्रयुक्तिं यथास्थितं मण्डलमभिलिखन्ति ।

ये मन्त्ररक्षणपरास्ते सर्पनराधिपावपचरन्ति ॥]

(आकाशे) अज्ज किं तुमं भणासि को तुमं ति । अज्ज अहं खु आहि-
मुण्डिको जिण्णविसो णाम । किं भणासि । अहं वि अहिणा खेलिदुं इच्छामि
ति । अहं कदरं उण अज्जो वित्तिं उवर्जावदि । किं भणासि राअउलसेवकोहि ति ।
णं खेलदि एव्व अज्जो अहिणा । कहं विअ । 'अमन्तोसहिकुसलो वालग्गाही
पमत्तो मतङ्गआरोही लद्धाहिआरो जिदकासी राअसेवओ ति एदे तिणिण वि
अवरसं विणासमण्होन्ति । कहं दिट्ठमेत्तो अदिक्कन्तो एसो । (पुनराकाशे) अज्ज

ACT II

(Then enter a Snake-charmer)

Snake-charmer—

Those who know the use of antidotes [also, the plans for the administration of the kingdom], draw out the magic circle in the prescribed manner [also, keep in its proper orbit the circle or Mandala of kings], [and] who are intent on the observance of spells [also, keen on keeping the state secrets] can wait upon [or, deal with] serpent and king. (1)

(Looking up in the sky) Noble one, what do you say— ' Who are you ? ' Noble one, I [am] indeed a snake-charmer by name Jirnavisa. What do you say— ' I too would like to sport with the serpent ? ' Now, what profession again do you live by ? What do you say— ' [I am] a servant at the king's household. ' Well then, the noble one is actually (eva) sporting with a serpent ! How possibly ? A snake-catcher not skilled in

१ वालग्गाहि अमन्तोसहिकुसलो मत्तगअरारोहो । राअउलसेवओत्ति अवरसं तिणिण वि विणासमण्होन्ति ॥ णोसहिकुसलो वालग्गाही मत्तो मतङ्गआरोहो । जिदकासी राउलसेवओ ति अ विणासमण्होन्ति ॥

- १ किं तुमं भणासि किं एदेसु पेढअसमुग्गएसु त्ति । अज्ज जीविआए संपादआ
सम्पा । किं भणासि पेक्खिदुमिच्छामि त्ति । पसीददु अज्जो । अट्ठाणं खु एदं ।
ता जइ कोदुहलं एहि एदस्सि आवासे दंसेमि । किं भणासि एदं खु भद्विणो
१२ अमच्चरक्खसस्स गेहं णत्थि अम्हारिसाणं इह पवेसो त्ति । तेण हि गच्छदु
अज्जो । मम उण जीविआए पसादेण अत्थि एत्थ पवेसो । कथं एसोवि
अतिकन्तो । [आर्यं किं त्वं भणसि कस्स्वमिति । आर्यं अहं खल्लाहितुण्डिको
१५ जीर्णविपो नाम । किं भणसि अहमप्यहिना खेलितुमिच्छामीति । अथ कतरा
पुनरायो वृत्तिमुपजीनति । किं भणसि राजकुलसेवकोऽस्मीति । ननु रेलत्थेना-
र्योऽहिना । कथमिव । अमन्त्रीपधिकुशलो व्यालग्राही प्रमत्तो मतङ्गजारोही
१८ लब्धाधिकारो जितकाशी राजसेवक इत्येते त्रयोप्यवश्यं विनाशमनुभवन्ति । कथं
वृष्टमानोऽतिक्वान्त एषः । ... आर्यं किं त्वं भणसि किमेतेषु पेटकसमुद्ग्रेष्विति ।
आर्यं जीविक्काया. संपादनाः सर्पाः । किं भणसि प्रेक्षितुमिच्छामीति । प्रसीदत्वार्यः
२१ अस्थानं खल्वेतत् । तदादि कौतूहलम् एवेतस्मिन्नावासे दर्शयामि । किं भणसि
एतत् खलु भर्तुर्मातुराक्षसस्य गृहं नास्त्यस्मादृशानामिह प्रवेश इति । तेन हि

spells and medicinal herbs, an intoxicated fellow mounting an elephant, and a king's servant who has secured a position of authority and who is proud of [his] success—all these three certainly go to [or, experience] destruction. What, he has gone away, just when he was seen! (*Again, looking up in the sky*) Noble one, what do you say—'What [is there] in these baskets and caskets?' Noble one, [there are in them] serpents, the means of securing [my] livelihood. What do you say—'I should like to see [them]?' Pardon [or, please], noble one, this [is] indeed an improper place [for that] So, if there is curiosity [in you], come along, I shall exhibit [them] in this abode. What do you say—'This [is] indeed the house of the master, minister Rākṣasa; there could be no entrance here of [ordinary people] like us.' In that case, the noble one may go For me again, there is entrance here, thanks to [my] means of livelihood [or, profession] What! This one also has gone away!

गच्छत्वार्यः । मम पुनर्जीविकायाः प्रसादेनास्त्यत्र प्रवेशः । कथमेयोऽप्य-
तिक्रान्तः ।]

२४

(स्वगतम्-संस्कृतमाश्रित्य) अहो आश्चर्यम् । चाणक्यमतिपरिगृहीतं चन्द्र-
गुप्तमवलोक्य विफलमिव राक्षसप्रयत्नमवगच्छामि । राक्षसमतिपरिगृहीतं मलय-
केतुमवलोक्य त्रलितमिवाधिराज्याच्चन्द्रगुप्तमवगच्छामि । कुतः ।

२५

कौटिल्यधीरज्जुनिबद्धमूर्ति मन्ये स्थिरां मौर्यचपस्य लक्ष्मीम् ।

उपायहस्तैरपि राक्षसेन निरूप्यमाणामिव लक्ष्यामि ॥ २ ॥

तदेवमनयोर्बुद्धिशालिनोः सुसचिवयोर्विरोधे संश्रुयितेव नन्दकुललक्ष्मीः ।

विरुद्धयोर्भृशमिव मन्त्रिमुख्ययोर्महावने वनगजयोरिवान्तरे ।

अनिश्चयाद्भजदशयेव भीतया गतागतैर्ध्रुवमिह खिद्यते श्रिया ॥ ३ ॥

तथावदमात्पराक्षसं पश्यामि । *hell* (इति परिक्रम्य स्थितः) .

(ततः प्रविशत्यासन्नस्थः पुरुषेणानुगम्यमानः सचिन्तो राक्षसः)

(To himself, resorting to Sanskrit) Oh, wonder ! Beholding Can-
dragupta well backed up by the talents of Cānakya, I regard
Rākṣasa's effort as though futile; beholding Malayaketu well
backed up by the talents of Rākṣasa, I regard Candragupta
as though dislodged from [his] sovereignty. Why ?

I consider the sovereignty of the Maurya king as
firmly established, with [her] form held fast by the
cord [in the form] of the intelligence of Kautilya;
I [however] notice [her] as though being dragged away
by Rākṣasa, even with hands [in the form] of expedients.

(२)

So, the sovereignty of the Nanda dynasty has thus fallen
in danger, there being the opposition between these [two]
efficient ministers endowed with talents.

Surely terrified Royalty ¹is much wearied here by
comings and goings owing to the indecisive state of
[two] prominent ministers deadly (*bhṛṣam*) opposed
[to each other], like a female elephant [sandwiched]
between [two] wild elephants in a big forest. (३)

I shall now see minister Rākṣasa. [Keeps on moving about
(Then is discovered Rākṣasa in an anxious mood, seated, and
waited upon by an attendant)

१ विकलमिव चाणक्यप्रयत्नमवगच्छामि । २ कुलस्थ । ३ विरुध्य । ४ राज-
लक्ष्मीः । ५ भृशमिव । ६ ... ननरुद्धः स्वभवनगतः पुरुषेणा... ।

३ राक्षसः—(सवाण्यम्) कष्टं भोः कष्टम् ।

वृष्णीनामिव नीतिविक्रमगुणव्यापारशान्तद्विषां
नन्दानां विपुले कुलेऽकरुणया नीते नियत्या क्षयम् ।

चिन्ताविशसमाकुलेन मनसा रात्रिदिवं जाग्रतः

६८॥ सैवेयं मम चित्रकर्मरचना भित्तिं विना वर्तते ॥ ४ ॥

अथवा

नैवं विस्मृतभक्तिना न विषयव्यासङ्गरूढात्मना
प्राणप्रच्युतिभीरुणा न च मया नात्मप्रतिष्ठाधिना ।

अत्यर्थं परदास्यमेत्य निपुणं नीतौ मनो दीयते ।

देवः स्वर्गगतोऽपि शात्रववधेनाराधितः स्यादिति ॥ ५ ॥

Rākṣasa—(With tears) Alas! Oh, alas!

The vast family of the Nandas, like [that of] of the Vrsnis, whose enemies had been laid low by the use of the qualities of policy and prowess, having been led to destruction by pitiless fate, the same employment of diverse tactics [also, the painting process] exactly as before, by me, remaining awake night and day, with [my] mind quite ill at ease owing to the influence of anxiety, is now without any back-ground [also, wall to paint upon.] (4)

Or rather,

[It is] not on account of [my] forgetting loyalty [to the Nandas], not on account of [my] mind being fixed upon deep attachment to the objects of pleasure, not on account of [my] being afraid of the loss of [my] life, not again on account of [my] being desirous of self-glorification [or, aggrandisement] that by me is devoted closely and completely [my] mind to politics, after having become a slave to others, but because His Majesty [Nanda], though dead [lit. gone to heaven] may be propitiated by the destruction of [his] enemies. (5)

(आकाशमवलोकयन्) भगवति कमलालये भृशमगुणज्ञासि । कुतः
आनन्दहेतुमपि देवमपास्य नन्दं सैक्तासि किं कथ्य वैरिणि मौर्यपुत्रे ।
दानाम्बुराजिरिव गन्धगजस्य नाशे तत्रैव किं न चपले प्रलयं गतासि ॥८॥

अपि च अनभिजाते

पृथिव्यां किं दग्धाः प्रथितकुलजा भूमिपतयः

पतिं पापे मौर्यं यदसि कुलहीनं वृत्तवतो

प्रकृत्या वा काशप्रभवकुसुमप्रान्तचपला

✓ पुरन्धीणां प्रज्ञा पुरुषगुणविज्ञानविसृष्टी ॥ ७ ॥

आयि अविनीते तदहमाश्रयोन्मूलनेनैव त्वामकामां करोमि । (विचिन्त्य)
मया तावत्सुहृत्तमस्य चन्दनदासस्य गृहे गृहजनं निक्षिप्य नगरान्निर्गच्छता

(Looking to the sky) [O] Divine Laksmi[having lotus as the abode], you are absolutely a non-appreciator of merits. Why?

Having thrown overboard His Majesty Nanda, although the cause of delight [to all], tell [me] why you are attached to [his] enemy, the Maurya son? [O] fickle one! Why did you not go to destruction just there like the line of ichor-water at the destruction of the scent-elephant?

(6)

Moreover, [O] low-born one!

Are [all] the kings born in well-known families burnt down on this earth, that you, [O] sinful one, have chosen the low-born Maurya for [your] husband? Or, the intelligence of matrons by nature unsteady like the ends of the flower produced by the Kāsa grass, is incapable of [or, averse to] the proper appreciation of the qualities of men.

(7)

O immodest one, I shall then make you forfeit [your] desires by the uprooting of [your] resort itself (Thinking) I, for the matter of that, have done quite the proper thing in getting out of the city, after having kept the members of [my] family at the house of [my] best friend, Candanadasa. Why?

न्याय्यमनुष्ठितम् । कुतः । कुसुमपुराभियोगं प्रत्यनुदासीनो राक्षस इति तत्रस्थानामस्माभिः सहैककार्याणां देवपादोपजीविनां नोद्यमः शिथिलीभविष्यति । चन्द्रगुप्तशरीरमभिद्रोघमुस्मत्प्रयुक्तानां तीक्ष्णरसदायिनामुपसंग्रहार्थं परकृत्योपजापार्थं च महता कोशसंचयेन स्थापितः शकटदासः । प्रतिक्षणमरातिवृत्तान्तोपलब्धये तत्संहतिभेदनाय च व्यापारिताः सुहृदो जीवसिद्धिप्रभृतयः । तत्किमत्र बहुना

प्रात्मजः सपदि सान्वय एव देवः शार्दूलपोतमिव यं परिपोष्य नष्टः ।
 स्वैव बुद्धिविशिखेन भिनद्धि मर्मं यमीभवेद्यदि न दैवमदृश्यरूपम् (८)
 यमं तम-भार्या (ततः प्रविशति कञ्चुकी)

कञ्चुकी (भिन्न-८) byrdalaye

कामं नन्दमिव प्रमथ्य जरया चाणक्यनीत्या यथा

[So that] the efforts of the adherents of the feet of His Majesty [Nanda] residing there, who have the same purpose in view, along with us, would not get slack, because [they would be convinced that] Rāksasa is not indifferent to [making an] attack on Kusumapura. Śakatadāsa has been placed [there] with a vast store of wealth, for the sake of supporting [or, keeping pleased] the poisoners employed by us to plot against the person [or, life] of Candragupta, and for the sake of secret information about the doings of the enemy [or, for secret overtures with the malcontents on the enemy's side]. Friends, Jivasiddhi and others have been employed to secure news about the enemy moment after moment and to break up their confederacy. So, in short [or, why say more] in this matter.

By the shaft of [my] intellect, shall I break through the vital parts of that same person, having brought up whom, like the cub of a tiger, His Majesty fond of children, became extinct along with the family itself, all of a sudden, if fate in invisible form would not act as an armour [against the shaft]. (8)

(Then enter Chamberlain)

Chamberlain—

Having crushed passion like Nanda, by old age as by Cānakya's policy, has been gradually made firm Dharma

धर्मो मौर्य इव क्रीमेण नगरे नीतः प्रतिष्ठां मयि ।
तं संप्रत्युपचीयमानं मनु मे लब्धान्तरः सेवया
लोभो राक्षसवज्जयाय यतते जेतुं न शक्नोति च ॥९॥

(पश्यन्) अयममात्यराक्षसः । (उपसृत्य) स्वास्ति भवते ।

राक्षसः—आर्यं जाजले अभिवादये । प्रियंवदक आसनमानीयताम् ।

प्रियंवदकः—एवं आसणं । उवसिस्तु अज्जो । [इदमासनम् उपविशतु आर्यः] ३

कञ्जुकी—(उपविश्य) कुमारो मलयकेतुगमन्यं विज्ञापयति । चिरा-
त्प्रभृत्यार्यः परित्यक्तोचितशरीरसंस्कार इति पीड्यते मे हृदयम् । यद्यपि
सहसा स्वामिगुणा न शक्यन्ते विस्मर्तुं तथापि मादृशापनां मानयितुमर्हत्यार्यः । ६
(इत्याभरणानि प्रदर्श्य) इमान्याभरणानि कुमारेण स्वशरीरगद्गताय प्रेषितानि
धारयितुमर्ह-वार्यः ।

[piety] within me, like Maurya [Candragupta] in the
city [of Kusumapura], that [Dharma, Candragupta]
now growing apace [stronger], greed, like Rākṣasa,
getting an opportunity through service is trying to
conquer [or, over-reach], but is unable to succeed. (9)

(Moving about) Here [is] minister Rākṣasa. (Approach-
ing) Prosperity to your honour !

Rākṣasa—Noble Jājali, I salute [you] Priyamvadaka,
get a seat

Priyamvadaka—Here [is] the seat Let the Noble one
sit down.

Chamberlain—(Sitting down) Prince Malayaketu
requests the Minister [as follows]—‘My heart is pained that
the Noble one has long since given up [using] the usual
decorations for the body Although it is not possible to
forget the merits of the master [Nanda] all at once, still
the Noble one deserves to honour [that is, comply with]
my request’ (Describing the crisis) The Noble one
deserves to wear these ornaments sent by the Prince, after
having taken [them] off from his [own] person.

१ मम । २ मरि । ३ शशाङ्कदेव । ४ (पीडयन्त्यहम्) इदमहम्-
हृदयम् पीडयन्ति । (अभिवादनस्य च) मयि भवते । ५ (आभरणं
दिशन्) इदमहम् ... देहि । विदुषाभरणम् ।

१ राक्षसः—आर्य जाजले विज्ञाप्यतामस्मद्वचनात्कुमारः । विस्मृता एव
भवद्गुणपक्षपातेन स्वामिगुणाः । किंतु

न तावान्निर्वीर्यैः परपरिभवाक्रान्तिकूपणै-
र्वहाम्यङ्गैरोभिः प्रतनुमपि संस्काररचनाम् ।
न यावन्निःशेषक्षपितरिपुचक्रस्य निहितं
सुगाङ्गे हेमाङ्गं नृवर तव सिंहासनमिदम् ॥ १० ॥

कञ्चुकी—अमात्ये नेतरि सुलभमेतत्कुमारस्य । तत्प्रतिमान्यतां कुमा-
रस्य प्रथमः प्रणयः ।

३ राक्षसः—आर्य कुमार इवानतिक्रमणीयवचनो भवानपि । तदनुङ्गीयतां
कुमारस्याज्ञा ।

कञ्चुकी—(नाट्येन भूषणानि परिधाप्य) स्वास्ति भवते । साधयाम्यहम् ।

६ राक्षसः—आर्य अभिवादये । (कञ्चुकी निष्क्रान्तः)

Rākṣasa—Noble Jajali, respectfully submit to the Prince in our name:—The merits of [my former] master have already been forgotten, owing to [my] attachment to your [own] merits. But

I will not wear even the slightest decoration-arrangement on these limbs impotent and pitiable owing to [their] being subjected to insult by the enemies, so long as this golden throne of you with the circle of [your] enemies completely wiped out, is not set up in the Sugāṅga [palace] (10)

Chamberlain—With the Minister as the leader, this [is] easy to accomplish for the Prince. So, let the first request of the Prince be honoured [by being complied with].

Rākṣasa—Noble one, like the Prince, you too [are] one whose word must not be transgressed. So, let the Prince's command be acted upon.

Chamberlain—(Gesticulating putting on ornaments on Rākṣasa's person) Prosperity to you ! I shall go [now]

Rākṣasa—Noble one, I salute [you]. [Exit Chamberlain

१ विस्मृता मया स्वामिगुणान्तर पक्षपातिना । २ रिपुचक्रस्य । ३ सर्वमपि मुद्रमं कुमारस्य । ४ तदनुङ्गीयते । ५ (५ भूषयित्वा) ।

राक्षस — प्रियवदक ज्ञायता कोऽस्मदर्शनार्थं द्वारि तिष्ठतीति ।

प्रियंवदक — ज अमच्चो आणवेदि । (इति परिक्रम्य आहितिण्डिकं दृष्ट्वा)
अज्ज को तुम । [यदमात्य आज्ञापयति । . . आर्यं कस्त्वम् ।]

आहितिण्डिक. — भद् अहं सु आहितिण्डिको जिण्णविसो णाम । इच्छामि
अमच्चस्स पुरदो सप्पेहि सेलिट्ठु । [भद्र अहं खत्वाहितुण्डिको जीर्णविधो नाम ।
इच्छाम्यमात्यस्य पुरतः सर्पं सेलितुम् ।]

प्रियंवदक — चिट्ठु जाअमच्चस्सेणिवेदेमि । (राक्षसमुपसृत्य) अमच्च एसो
सु सप्पोपजीवी इच्छदि सप्प दसेट्ठु । [निष्ठ यावद्भ्रात्याय निवेदयामि ।
अमात्य एव खलु सर्पोपजीवीच्छति सर्पं दर्शयितुम् ।]

राक्षस — (वामाक्षिस्पन्दन सूचयित्वा आत्मगतम्) कथं प्रथममेव सर्प-
दर्शनम् । (प्रकाशम्) प्रियवदक न न कौतूहलं सर्पदर्शनं तत्परितोष्य
विसर्जयेनम् ।

प्रियंवदक — तंह । [तथा ।] (इत्याहितिण्डिकमुपसृत्य) अज्ज एसो सु दे

Rākṣasa—Priyamvadaka, find out who stands at the door, desirous of seeing us

Priyamvadaka—As the Minister commands (*Morning about, seeing the Snake charmer*) Noble one, who [are] you ?

Snake-charmer—Good friend I [am] indeed a snake-charmer, by name Jirnaviṣa I wish to give a performance [lit to play] with the serpents before the minister

Priyamvadaka—Stay while I inform the minister (*Approaching Rākṣasa*) Minister, here [is] indeed a fellow living by [the exhibition of his] serpents, [who] wishes to exhibit [his] serpents

Rākṣasa—(*Indicating the throbbing of the left eye, to himself*) What! the sight of serpents at the very start! (*Aloud*) Priyamvadaka we have no curiosity to see serpents so, having well gratified [him by some bucksheeb] dismiss him

Priyamvadaka—All right (*Approaching the Snake-charmer*) Noble one, here does the minister favour you with

१ सप्तजीवी इच्छति सप्पेहि अमच्चस्स पुरतो सेलिट्ठु । २ ज अमच्चो आणवेदि ।

दंसणकैज्जेण अमच्चो पसादं करोदि । ण उण सप्पदंसणेण । [आर्य एष खलु ते
२१ दर्शनकार्येणामात्यः प्रसादं करोति । न पुनः सर्पदर्शनेन ।]

आहितुण्डिकः—भद्र विण्णवेहि अमच्चं ण केवलं अहं सप्पोपजीवी
पाउडकवी क्खु अहं । ता जइ मे दंसणेण अमच्चो पसादं ण करोदि तदो एदं
२२ पत्तअं वाचेदुं पसीदडुं सि । [भद्र विज्ञापयामात्यं न केवलमहं सर्पोपजीवी
प्राकृतकविः खल्वहम् । तस्माद्यदि मे दर्शनेनामात्यः प्रसादं न करोति तत एत-
त्पत्रकं वाचयितुं प्रसीदत्विति ।]

२७ प्रियंवदकः—(पत्रं गृहीत्वा राक्षसमुपसृत्य) अमच्च एसो खु अमच्चं विण्णवेदि
ण केवलं अहं सप्पोपजीवी पाउडकवी खु अहं । ता जइ मे अमच्चो दंसणेण
पसादं ण करोदि तदो एदं वि दाव पत्तअं वाचेदुं सि । [... अमात्य एष
३० खल्वनात्यं विज्ञापयति न केवलमहं सर्पोपजीवी प्राकृतकविः खल्वहम् । तस्माद्यदि
मे अमात्यो दर्शनेन प्रसादं न करोति तत एतदपि तावत्पत्रकं वाचयत्विति ।]

राक्षसः—(पत्रं गृहीत्वा वाचयति)

॥ पाऊण निरवसेसं कुसुमरसं अत्तणो कुसलदाए ।
॥ जं उग्गिरेइ भमरो अण्णाणं कुणइ तं कज्जं ॥ ११ ॥

the outcome of [his] witnessing [your exhibits], not again
with seeing [them].

Snake-charmer—Good friend, respectfully submit to
the minister—'Not only [am] I one living by snakes [a snake-
charmer], but a Prākṛt poet too. So, if the minister does
not do me the favour of an audience, then let him be pleased
to read out this note.'

Priyānvadaka—(Taking the note, approaching Rākṣasa)
Minister, here indeed he respectfully submits to the Minister—
'Not only [am] I one living by snakes [a snake-charmer], but
a Prākṛt poet too. So, if the minister does not do me the
favour of an audience, then let him at any rate just read
this note.'

Rākṣasa—(Taking the letter, reads)

What the bee emits, after having drunk the entire
juice from the flower, by his own skill, that does the work
of others.

(11)

१ कलेण । २ दंसणेण । ३ भद्रमुह विण्णवेहि मह वज्जेण अमच्चं । ४ वाचेदुं
पसीदडुं सि ।

[पीत्वा निरवशेषं कुसुमरसमात्मनः कुशलतया ।] $\frac{f}{c}$
 यदुद्गिरति भ्रमरोऽन्येषां करोति तत्कार्यम् ॥]

(विचिन्त्य स्वगतम्) अये कुसुमपुरवृत्तान्तशो भवत्प्राणिधिरिति गाथार्थः । ३
 कार्यव्यग्रत्वात्मनसः प्रभूतत्वाच्च प्राणिधीनां विस्मृतम् । इदानीं स्मृतिरुपलब्धा ।
 व्यक्तमाहितुण्डिकच्छन्नना विराधगुप्तेनानेन भवितव्यम् । (प्रकाशम्) प्रिय-
 वदक प्रवेशयेनं सुकविरेषः श्रोतव्यमस्मात्सुभाषितम् ।

प्रियंवदकः—तह । [तथा ।] (इति आहितुण्डिकमुपसृत्य) उपसप्पदु
 अञ्जो । [उपसर्पत्वार्थः ।]

आहितुण्डिकः—(उपसृत्य विलोक्य च स्वगतम् । संस्कृतमाश्रित्य) ६
 अयममात्यराक्षसः । स एषः

वामां बाहुलतां निवेद्य शिथिलं कण्ठे विवृत्तानना
 स्कन्धे दक्षिण्या वलान्निहितयाप्यङ्के पतन्त्या मुहुः ।

(*Thinking, to himself*) Ah ! ' [I am] your spy conversant
 with the news from Kusumapura '—this [is] the [hidden]
 purport of the couplet [This] was forgotten [by me] owing
 to [my] mind being engrossed in [various] affairs and
 owing to the very large number of spies [employed] Now,
 remembrance has come back [to me] Obviously, this one
 must be Virādhagupta under the guise of a snake-charmer.
 (*Aloud*) Priyamvadaka, usher him in, he [is] a good poet.
 Some good sayings from him deserve to be heard.

Priyamvadaka—All right. (*Approaching the Snake-
 charmer*) Let the noble one approach

Snake-charmer—(*Approaching and beholding, to himself,
 resorting to Sanskrit*) Here [is] minister Rāksasa. He [is] one,

afraid [or, suspicious] of whose strenuous efforts, Sri
 [Royalty], having placed [her] left creeper-like hand
 loosely on the neck [of Candragupta], with [her] face
 turned away, with the right [creeper-like hand] falling
 down on the lap repeatedly, although placed on [Can-

१ ...ममाभिः सुभाषितम् । २ जं जमघो आगयेद्दि । ३ नादयेनोत्पत्य ।

४ मंरुते...dropped.

गाढालिङ्गनसङ्गपीडितमुखं यस्योद्यमाशङ्किनी

मौर्यस्योरसि नाधुनापि कुरुते वामेतरं श्रीः स्तनम् ॥ १२ ॥

(प्रकाशम्) जेडु अमच्चो । [जयत्वमात्यः ।]

राक्षसः—(विलोक्य ।) अये विराध (इत्यर्द्धोक्ते) ननु प्रहृष्टश्मश्रुः ।

३ प्रियवन्दक भुजैरिदानीं विनोदयितव्यम् । तद्विश्रम्यतामितः परिजनेन ।

त्वमपि स्वाधिकारमशून्यं कुरु ।

प्रियवन्दकः—तह । [तथा ।] (इति सपरिवारो निष्क्रान्तः)

६ राक्षसः—सखे विराधगुप्त इदमासनमास्थिताम् । (विराधगुप्त उपविष्टः)

राक्षसः—(निर्वर्ण्य) अये देवपादपद्मोऽजीविनोऽवस्थेयम् । (इति रोदिति)

विराधगुप्तः—अमात्य अलं शोकेन । नातिचिरादमात्योऽस्मान् पुरातनी-

८ मवस्थामारोपयिष्यति ।

राक्षसः—सखे वर्णय कुसुमपुरवृत्तान्तम् ।

dragupta's] shoulder by force, does not even now place on the bosom of Maurya [her] right [lit. other than the left] breast in a manner in which the nipple is pressed owing to the close contact in a fast embrace ! (12)

(Aloud) Victory to the Minister !

Rākṣasa—(Beholding) Ah ! Virādha—(with this half-uttered), I say, unshaved [or, big-bearded] Priyamvadaka, now I should be diverting [myself] with the serpents; so, let the attendants retire from here. You too go about your business [lit. make your office not deserted]

Priyamvadaka—All right. [Exit with the retinue

Rākṣasa—Friend Virādha-gupta, please take this seat.

[Virādha-gupta sits down

Rākṣasa—(Scrutinising) Oh [how miserable] this state of one serving the lotus-like feet of His Majesty [Nanda] !

[Weeps

Virādha-gupta—Minister, away with grief. Ere very long, the Minister would restore us to [our] former position.

Rākṣasa—Friend, describe the happenings in Kusuma-pura

१ (इत्यर्द्धोक्ते विन्दरमतिः) प्रियवन्दक । २ विनोदयामः । ३ विराधगुप्तः—यदाज्ञावत्वमात्यः (उपविष्टः) । नात्येनोपविष्टः । ४ (निर्वर्ण्य सयापम्) अहो देवपादोपजीविनो जनस्यावस्था ।

विराधगुप्तः—अमात्य विस्तीर्णः कुसुमपुरवृत्तान्तस्तत्कुतः प्रभृति वर्णयामि ।

राक्षसः—सखे चन्द्रगुप्तस्यैव तावन्नगरप्रवेशात्प्रभृत्यस्मत्प्रयुक्तैः तीक्ष्ण- १२
रसदायिभिः किमनुष्ठितमित्याद्यादितः श्रोतुमिच्छामि ।

विराधगुप्तः—एष कथयामि । अस्ति तावच्छक्यवनकिरातकाम्बोजपार-
सीकबाल्हीकप्रभृतिभिश्चाणवयमतिपरिगृहीतैश्चन्द्रगुप्तपर्वतेश्वरबैलैरुदधिभिरिव १५
प्रलयोच्चलितसलिलैः समन्तादुपरुद्धं कुसुमपुरम् ।

राक्षसः—(शस्त्रमाकृष्य ससंभ्रमम्) आः मयि स्थिते कः कुसुमपुरमुपरो-
त्स्यति । प्रवीरक प्रवीरक क्षिप्रमिदानीम् १८

प्राकारं परितः शरासनधरैः घ्नं परिक्रम्यतां
द्वारेषु द्विरदैः प्रतिद्विपघटाभेदक्षमैः स्थीयताम् ।
त्यक्त्वा मृत्युभयं प्रहर्तुमनसः शत्रोर्बले दुर्बले
ते निर्यान्तु मया सहैकमनसो येषामभीष्टं यशः ॥ १३ ॥

Virādhagupta—Minister, [it is] a long drawn out affair about Kusumapura; starting from what, shall I describe it ?

Rākṣasa—Friend, I should like to hear from the begin-
ning, as to what was done by the poisoners employed by us,
ever since just the entry of Candragupta himself into the
city.

Virādhagupta—Here I tell [all] There was, to start
with, Kusumapura besieged on all sides by the armies of
Candragupta and Parvatesvara, [composed of] Śakas,
Yavanas, Kirātas, Kāmbojas, Pārasikas, Bāhlikas and others
well backed up by the brains of Cānakya, as though with
oceans with [their] waters tossed on high at world-
destruction.

Rākṣasa—(Drawing his sword, in great excitement) Ah !
Who would [dare to] besiege Kusumapura, when I am alive ?
Pravṛtata, Pravṛtata ! Quickly now

let the rampart be encircled all round the city-wall,
by the archers; let the elephants capable of breaking
through the columns of the enemy's elephants take
[their] position at the gates; [and] let those to whom
fame is covetable and who are of one mind [with me]
start off with me, desirous of striking at the weak force
of the enemy, leaving [all] fear of death ! (13)

विराधगुप्तः—अमात्य अलमावेगेन । वृत्तमिदं वर्णयते ।

राक्षसः—(निःश्वस्य) कष्टं वृत्तमिदम् । मया पुनर्ज्ञातं स एवायं काल इति ।
१ (शस्त्रमुत्सृज्य) हा देव नन्द स्मरामि ते राक्षसं प्रति प्रसादातिशयम् ।
त्वमत्र संग्रामकाले

यत्रैषा मेघनीला चराति गजघटा राक्षसस्तत्र याया-
देतत्पारिप्लवाम्भःप्लुति तुरगबलं चार्यतां राक्षसेन ।

पत्तीनां राक्षसोऽन्तं नयतु बलमिति प्रेषयन्महामाज्ञा-

मज्ञासीः प्रीतियोगात्स्थितामिव नगरे राक्षसानां सहस्रम् ॥१४॥

ततस्ततः ।

विराधगुप्तः—ततः समन्तादुपरुद्धं कुसुमपुरमवलोक्य बहुदिवसप्रवृत्तम-
१ तिमहद्वपरोधवैशसमुपरि पौराणां परिवर्तमानमसहमाने तस्यामप्यवस्थायां
पौरजनापेक्षया सुरङ्गामेत्यापक्रान्ते तपोवनाय देवे सर्वार्थसिद्धौ, स्वामिविरहा-

Virādhagupta—Minister, away with [this] excitement. [It is] a past event that is being described.

Rākṣasa—(*Sighing*) Alas ! This [is] a past event ! I again was under the impression that this [was] the same time now. (*Letting fall the sword*) Alas ! Lord Nanda ! I remember your excessive kindness towards Rākṣasa. You at the time of the battle here,

‘Where this column of elephants dark like the cloud is moving on, Rākṣasa should move [or attack] there;’

‘let this cavalry force bounding up like rolling waters, be repelled by Rākṣasa; ‘let Rākṣasa take to destruction the infantry division’—issuing such orders to me, as a result of your love [for me] thought as though a thousand Rākṣasas were existing in the city. (14)

What next ?

Virādhagupta—Then, when His Majesty Sarvārtha-siddhi, seeing Kusumapura besieged on all sides, unable to bear the very great hardships confronting the citizens due to the siege, that had been in vogue for many days, had escaped to a penance-grove, making use of an underground passage even in those circumstances out of consideration for the citizens, when your armies that had slackened their efforts, as a sequel to the absence of the king,

१ स्वार्थसिद्धे स्मरामि ते राक्षसः प्रसादानाम् । २ प्रभृति महद्वपरोध... ।

त्प्राशिधिलीकृतप्रयत्नेषु युष्मद्वलेषु जयघोषणाव्याधातादिसाहसानुमितेष्वन्तः-
नगरवासिषु, पुनरपि नन्दराज्यप्रत्यानयनाय सुरङ्गया बहिरपगतेषु युष्मासु, ६
चन्द्रगुप्तनिधनाय युष्मत्प्रयुक्तया विषकन्यया घातिते तपस्विनि पर्वतेश्वरे,

राक्षसः—सखे पश्याश्चर्यम् ।

कर्णेनेव विपाङ्गनैकपुरुषव्यापादिनी रक्षिता

हन्तुं शक्तिरिवार्जुनं बलवती या चन्द्रगुप्तं मया ।

सा विष्णोरिव विष्णुगुप्तहतकस्यात्यन्तिकश्रेयसे

हैडिम्बेयमिवैत्य पर्वतवृषं तद्वध्यमेवावधीत् (१५)

विराधगुप्तः—अमात्य दैवस्यात्र कामचारः । किंक्रियताम् ।

राक्षसः—ततस्ततः ।

could be inferred as [still] residing within the city, on account of the daring acts such as disturbances at the Victory-proclamation, when you had escaped outside by the underground passage, for [making efforts to secure] the restoration of the sovereignty of the Nandas once again, when poor [or, innocent] Parvatesvara was destroyed by the poison-maiden employed by you for [bringing about] Candragupta's death,

Rākṣasa—Friend, see the wonder !

That potent poison-maiden, capable of destroying one man, who had been kept ready by me for the destruction of Candragupta, having gone to king Parvata, killed him, to the everlasting benefit of the accursed Cānakya [Viṣṇugupta], who [Parvata] was his victim-designate himself, just as the formidable missile, guaranteed to destroy one man, which had been reserved by Karna for killing Arjuna, having come into contact with the son of Hidimbā, to the very great benefit of Kṛṣṇa, killed him who was its intended victim. (15)

Virādhagupta—Minister, [it was but] a wanton action of Fate in this connection. What could be done [by us]?

Rākṣasa—What next ?

- ३ विराधगुप्तः—पितृवधनासादपक्रान्ते कुमारे मलयकेतो, विश्वासिते पर्वतकघातरि वैरोचके, प्रकाशिते च चन्द्रगुप्तस्य नन्दभवनप्रवेशे, चाणक्य-हतकेनाहूयाभिहिताः सर्व एव कुसुमपुरनिवासिनः सूत्रधाराः यथा सांवत्सरिकादेशादर्थरात्रसमये चन्द्रगुप्तस्य नन्दभवनप्रवेशो भविष्यति । अतः पूर्वद्वारात्प्रभृति संस्क्रियतां राजभवनमिति । ततः सूत्रधारैरभिहितम् — आर्य प्रथममेव देवस्य चन्द्रगुप्तस्य नन्दभवनप्रवेशंमुपलभ्य सूत्रधारेण दारुवर्मणा कनकतोरणन्यासादिभिः संस्कारविशेषैः संस्कृतं प्रथमराजभवनद्वारम् । अस्माभिरिदानीमभ्यन्तरे संस्कार आधेय इति । ततश्चाणक्यवदुनानादिष्टेनैव सूत्रधारेण दारुवर्मणा संस्कृतं राजभवनद्वारमिति परितुष्टेन सुचिरं दारुवर्मणो दाक्ष्यं प्रशस्याभिहितम् अचिरादस्य दाक्ष्यस्यानुरूपं फलमधिगमिष्यसि दारुवर्मजिति ।

Virādhagupta—When Prince Malayaketu had fled, owing to the fright at the murder of [his] father, when Vairocaka, Parvataka's brother, had been taken into confidence, and [the fact that] Candragupta's [state-] entry into the palace of the Nandas [would take place at a particular time] had been publicly announced, all the carpenters without exception residing in Kusumapura were called by the accursed Cānakya and addressed as follows:—'Owing to the directions of the astrologers, Candragupta's [state-] entry into the palace of the Nandas would take place at midnight. So, let the palace be decorated right up from the Eastern [or, main]gate.' Thereupon the carpenters said:—'Noble one, having come to know of His Majesty Candragupta's [state-] entry into the palace of the Nandas, the carpenter Dāruvarman has [already] decorated the front gate of the palace with special decorations like the fixing up of golden arches. Decoration in the interior parts would have now to be done by us.' Thereupon the Cānakya chap, quite satisfied at the fact that the palace-gate had been decorated by the carpenter Dāruvarman, without even being ordered [to do so], having eulogised for a long time Dāruvarman's diligence said:—'Dāruvarman, you would ere long secure the fruit commensurate with this [your] diligence.'

राक्षसः—(सोद्वेगम्) सखे कुतश्चाणक्यवटोः परितोषः । अफलमनिष्टफलं वा दारुवर्मणः प्रयत्नमवगच्छामि । यदनेन बुद्धिमोहादथवा राजभक्तिप्रकर्षा- १५
नियोगकालमप्रतीक्षमाणेन जनितश्चाणक्यवटोश्चेतसि चलवान्विकल्पः ।
ततस्ततः ।

विराधगुप्तः—ततश्चाणक्यहतकेनानुकूललग्नवशादूर्ध्वरात्रसमये चन्द्रगुप्तस्य १८
नन्दभवनप्रवेशो भविष्यतीति शिल्पिनः पौरांश्च गृहीतार्यान् कृत्वा तस्मिन्नेव
क्षणे पर्वतेश्वरभ्रातरं वैरोचकमेकासने चन्द्रगुप्तेन सहोपवेश्य कृतः पृथ्वी-
राज्यविभागः । २१

राक्षसः—किं वातिसृष्टः पर्वतकभ्रात्रे वैरोचकाय पूर्वमतिश्रुतः राज्यार्ध- १९
विभागः ।

विराधगुप्तः—अयं किम् । २०

राक्षसः—(स्वगतम्) नियतमतिधूर्तेन चाणक्यवटुना तस्यापि तपास्विनः

Rākṣasa—(*With regret*) Friend, whence [could there be] satisfaction of the Cānakya chap? I fancy Dāruvarman's effort to be either futile or ending disastrously, inasmuch as by him not waiting till the time of the order, either through aberration of the mind or through excess of loyalty, was created in the mind of the Cānakya chap a strong suspicion. What next?

Virādhagupta—Then, the accursed Cānakya, having let the artisans and citizens know that Candragupta's [state-] entry into the palace of the Nandas would take place at midnight, owing to the auspicious conjunction [of the planets], [and] having made at that very moment Vairocaka, Parvatesvara's brother, occupy the same seat [throne] along with Candragupta, divided the kingdom of the earth [between them]

Rākṣasa—What! Was the share of half of the kingdom, promised before, given over to Vairocaka, Parvataka's brother?

Virādhagupta—Yes [or, quite so].

Rākṣasa—(*To himself*) Surely, the arch-rogue Cānakya chap, having thought of the secret murder in some way

कमप्युपांशुवधमाकलय्य पर्वतिश्वरविनाशेन जनितमयशः प्रमाणुमेवा लोक-
२७ प्रसिद्धिरुपचिता । (प्रकाशम्) ततस्ततः ।

विराधगुप्तः—ततः प्रथममेव प्रकाशिते रात्रौ चन्द्रगुप्तस्य नन्दभवन-
प्रवेशे कृताभिषेके किल विमलमुक्तामणिपरिक्षेपविरचितचित्रपट-
३० मयवारणाणप्रच्छादितशरीरे मणिमयमुकुटनिविडनियमितरुचिरतरमौलौ सुर-
भिकुसुमदामवैकस्यावभासितविपुलवक्षःस्थले परिचिततैमैरप्यनभिज्ञायमाना-
कृतौ चाणक्यहतकादेशाच्चन्द्रगुप्तोपवाह्यां चन्द्रलेखां नाम गजवशामारुह्य
३३ चन्द्रगुप्तानुयायिना राजलोकेनानुगम्यमाने देवस्य नन्दस्य भवनं प्रविशति
वैरोचके युष्मत्प्रयुक्तेन दारुवर्मणा सूत्रधारेण चन्द्रगुप्तोऽयमिति मत्वा तस्योपरि
पातनाय सज्जीकृतं यन्त्रतोरणम् । अत्रान्तरे बहिर्निगृहीतवाहनेषु स्थितेषु

(kam) or other, of that poor [Vairocaka] also, must have
arranged for this publicity [stunt], in order to wipe out the
infamy aroused by the destruction of Parvatesvara ! (Aloud)
What next ?

Virādhagupta—Then, with Candragupta's [state-] entry
into the palace of the Nandas at night having been already
advertised, when Vairocaka, who was reported to have been
installed on the throne, with [his] body covered over with
an armour having a variegated texture, made of bright
pearls studded all over, with [his] head all the more lovely,
being closely fitted with a jewelled crown, with [his] expan-
sive chest resplendent with garlands of fragrant flowers
worn over the left shoulder and under the right arm across
the chest, with [his] form not recognisable even by those
most familiar [with him], was entering the palace of King
Nanda, mounted, under orders from the accursed Cānakya,
on a female elephant by name Candralekhā earmarked for
riding (uparāhyā) by Candragupta, [and] followed by the
group of princes [or, kings] usually accompanying Candra-
gupta, the carpenter Dāruvarman employed by you,
thinking he was Candragupta, got ready the mechanical
archway for being hurled upon him. In the meanwhile,
when the kings, Candragupta's [usual] attendants remained
outside with their steeds [or elephants] reined in, Candra-

१ जनितस्यायशः परिहारार्थमेव । २ पट्टमयवारणाणप्रच्छादित । ३ कुसुम-
वैकस्यावभासित । ४ परिचितदर्शितस्य ।

चन्द्रगुप्तानुयायिषु नृपेषु युष्मत्प्रयुक्तेनैव चन्द्रगुप्तनिपादिना वैर्वरेण कनक- ३६
दण्डिकान्तर्निहितामसिपुत्रिकामाकृष्टकामेनावलम्बिता करेण कनकशृङ्खलाव-
लम्बिनी कनकदण्डिका ।

राक्षसः—(स्वगतम्) उभयोरप्यस्थाने यत्नः ।

३९

विराधगुप्तः—अथ जघनाभिधातमुत्प्रेक्षमाणा गजवधूरतिजवनतया गत्य-
न्तरमारुढवती । प्रथमगत्यनुरोधप्रत्याकलितमुक्तेन प्रभ्रष्टलक्ष्यं पतता यन्त्र-
तोरणेनाकृष्टकृपाणीव्यग्रपाणिरेनासादयन्नेव चन्द्रगुप्ताशया वैरोचकं हतस्तपस्वी ४२
वैर्वरकः । ततो दारुवर्मणा यन्त्रतोरणनिपातनादात्मवधमाकलय्य पूर्वमेवोत्तु-
ङ्गतोरणस्थलमारुढेन यन्त्रवद्वनञ्जीजं लोहकीलकमादाय हस्तिनीगत एव
हतस्तपस्वी वैरोचकः ।

४५

राक्षसः—कष्टमनर्थद्वयमापतितम् । न हतश्चन्द्रगुप्तो हतौ वैरोचकवैर्वरकौ

gupta's mahout Varvaraka, also employed by yourself, held up in [his] hand a [hollow] golden stick hanging by a golden chain, desirous of drawing out the dagger kept inside [or, concealed within] the [hollow] golden stick.

Rākṣasa—(To himself) The effort of even both of them [was] out of place !

Virādhagupta—Now the female elephant apprehending a stroke on [her] hips, changed over very quickly to another gait. By the mechanical arch which was let go, planned in accordance with the previous gait, [but] falling down, quite missing [its] mark, was killed poor Varvaraka with his hand holding fast the drawn dagger even before he could reach out to Vairocaka, taking him to be Candragupta. Then was killed poor Vairocaka while just seated on the female elephant, by Dāruvarman taking out the iron wedge [used as] the key for moving the mechanism, who had already taken his stand upon the elevated piece of ground [or, platform] on which the archway was erected, anticipating his own death, on account of the letting down of the mechanical archway.

Rākṣasa—Alas! A pair of disasters has befallen [us]. Candragupta [was] not killed, [but] Vairocaka and Varvaraka

दैवेन । अथै सूत्रधारो दारुवर्मा कथम् ।

२८ विराधगुप्तः—वैरोचकपुरःसरेण पदातिलोकेनैव लोष्टघातं हतः ।

राक्षसः—(सासम्) कष्टम् । अहो वत्सलेन सुहृदा दारुवर्मणा वियुक्ताः
स्मः । अथ तत्रत्येन भिषजाभयदत्तेन किमनुष्ठितम् ।

५१ विराधगुप्तः—सर्वमनुष्ठितम् ।

राक्षसः—(सहर्षम्) किं हतो दुरात्मा चन्द्रगुप्तः ।

विराधगुप्तः—दैवाच्च हतः ।

५२ राक्षसः—(सविषादम्) तत्किमिदानीं कथयसि सर्वमनुष्ठितमिति ।

विराधगुप्तः—अमात्य कल्पितमनेन, योगचूर्णमिश्रितमौषधं चन्द्रगुप्ताय ।

तत्प्रत्यक्षीकुर्वता चाणक्यहतकेन कनकभाजने वर्णान्तरमुपलभ्याभिहितश्चन्द्र-

५७ गुप्तः । वृषल सविषमिदमौषधम् न पातय्यमिति ।

[were] killed by Fate! Now, what about the carpenter Dāruvarman!

Virādhagupta—By the infantry people marching in front of Vairocaka, was he pelted to death with clods of earth!

Rākṣasa—(With tears) Alas! We have been bereft of [our] affectionate friend, Dāruvarman. Now, what has been done by the physician Abhayadatta staying there?

Virādhagupta—Everything was done,

Rākṣasa—(With joy) What! Is the villain Candragupta killed?

Virādhagupta—Not killed through [the working of] Fate!

Rākṣasa—(With dismay) Then how did you say just now 'Everything was done?'

Virādhagupta—Minister, by him was prepared [some] medicine mixed with magical powder, for Candragupta. [But] the accursed Cānakya, noticing a change of colour [of that medicine when put] into a gold vessel, while testing it, said to Candragupta: 'Vrsala, this medicine [is mixed] with poison, [it] should not be drunk.'

१ (सावेगमात्मगतम्) नेतावुभौ हतो दैवेन वयमेव हताः । (मरुताम्) जय ।
२ लोकेनेव । ३ अपि हतो ।

राक्षसः—शठः खल्वसौ बटुः । अथ स वैद्यः कथम् ।

विराधगुप्तः—तदेवौषधं पायितौ मृतश्च ।

राक्षसः—(सविपादम्) अहो महान्विज्ञानराशिरुपरतः । अथ तस्य शय ६०
नाधिकृतस्य प्रमोदकस्य किं वृत्तम् ।

विराधगुप्तः—यदितरेषाम् ।

राक्षसः—(सोद्वेगम्) कथमिव ।

६३

विराधगुप्तः—स खलु मूर्खस्तं युष्माभिरतिसृष्ट महान्तमर्थराशिमवाप्य
महता व्ययेनोपभोक्तुमारब्धवान् । ततः कुतोऽयं भूयान्धनागम इति पृच्छ्यमानो
यदा वाक्यभेदान्ब्रह्मनगमत्तदा चाणक्यहतकेन विचित्रवधेन व्यापादितः । ६६

राक्षसः—(सोद्वेगम्) कथमत्रापि देवेनोपहता वयम् । अथ श्यितस्य
चन्द्रगुप्तस्य शरीरे प्रहर्तुमस्मत्प्रयुक्तानां राजगृहस्यान्तर्भिन्ति सुरङ्गामेत्य प्रथम-
मेव निवसता बीभत्सकादीनां को वृत्तान्तः । ६९

Rakṣasa—A rogue indeed [is] that chap! Now, what about that physician?

Virādhagupta—He was made to drink that very medicine, and [as a consequence] he died.

Rākṣasa—(*With dismay*) Oh, a great treasure of knowledge has passed away! Now, what news about Pramodaka, that [king's] bed room officer?

Virādhagupta—The same as about others

Rākṣasa—(*With excitement*) How possibly?

Virādhagupta—That idiot indeed, having secured the vast store of wealth given over by you, started enjoying [himself] at considerable expense. Thereupon, when on being asked 'Whence this acquisition of great wealth?' he made many contradictory statements, he was done away by a novel [process of] killing [that is, by torture] by the accursed Cāṇakya

Rākṣasa—(*With excitement*) What? [Were] we check-mated by Fate here too! Now, what news about Bibhatsaka and others employed by us to strike at the person of Candragupta while sleeping, who had already taken [their proper] positions within the walls of the palace, by using the underground passage?

विराधगुप्त.—अमात्यं दारुणो वृत्तान्तः ।

राक्षसः—(सान्नेयम्) कैथं दारुणो वृत्तान्तः । न सलु विदितास्ते तत्र
७१ निवसन्तश्चाणक्यहतकेन ।

विराधगुप्त.—अमात्य अथ किम् । प्राक् चन्द्रगुप्तप्रवेशाच्छयनगृहं प्रवि-
ष्टमात्रेणैव निपुणमवलोकयता दुरात्मना चाणक्यहतकेन कस्माच्चिद्भित्तिच्छि-
७५ द्राद्गृहीतभक्तावयवां निष्क्रामन्तीं पिपीलिकापङ्क्तिमवलोक्य पुरुषगर्भमेतद्गृहमिति
गृहीतार्थेन दाहितं तच्छयनगृहम् । तस्मिंश्च दह्यमाने धूमावरुद्वदृष्टयः प्रथमवि-
हितनिर्गमनमार्गमनधिगम्य द्वारं सर्व एव बीभत्सकादयो ज्वलनमुपगम्य
७८ तत्रैव नष्टाः ।

राक्षसः—(सान्नेयम्) कष्टं भोः कष्टम् । सखे पश्य देवसंपदं दुरात्मनश्च-
न्द्रगुप्तहतकस्य । कुतः ।

कन्या तस्य वधाय या विषमयी गृहं प्रयुक्ता मया
दैवात्पर्यतकस्तया स निहतो यस्तस्य राज्याद्धत् ।

Virādhagupta—Minister, [it is] a terrible tale

Rākṣaka—(*With agitation*) What, a terrible tale ? Surely they were not found out by the accursed Canakya as staying there ?

Virādhagupta—Minister, yes [they were found out] Before Candragupta's entry, the scoundrel accursed Canakya, the moment he entered the sleeping chamber, scrutinising closely, beholding a line of ants holding [in their mouths] particles of boiled rice, issuing from a particular crevice in the wall, [and] concluding that the place had men [concealed] inside it, caused that sleeping chamber to be burnt down While it was being burnt up, all those Bibhatsaka and others, with [their] eyes blinded by smoke, not finding the door, the passage for exit fixed upon first, perished even there, on coming into contact with the flames

Rākṣasa—(*With tears*) Alas ! Oh, alas ! Friend, behold the perfection of good fortune of the villain Candragupta ! How ?

By that maiden saturated with poison who had been secretly employed by me for his destruction [or, murder], was killed through fate that Parvatska who had been

१, २, dropped ३ कथं .. वृत्तान्त dropped ४ मयमपिहितमनधि-
गम्य । ५ ज्वलनमुपगता । ६ विनिहतो ।

ये शस्त्रेषु रसेषु च प्रणिहितास्तैरेव ते घातिता
मौर्यस्यैव फलान्ति पश्य विविधश्रेयांसि मलीतयः ॥ १६ ॥

विराधमुतः—अमात्य तथापि खलु प्रारब्धमपरित्याज्यमेव ।^१

प्रारभ्यते न खलु विघ्नभयेन नीचैः

प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः

प्रारब्धमुत्तमजना न परित्यजन्ति ॥ १७ ॥

अपि च

किं शेषस्य भवत्यथा न वपुषि क्षमां न क्षिपत्येप यत्

किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चलः ।

Explain fully किं त्वङ्गीकृतमुत्सृजन्कृपणवच्छ्लाघ्यो जनो लज्जते
१-११ - निर्याहः प्रतिपद्यस्तुपु सतामेतद्धि भोवन्नतम् ॥ १८ ॥

the sharer of half of his kingdom ! And those that were engaged in [the use of] weapons and poisons, were destroyed by those very means ! See, my devices yield various blessings to Maurya himself ! (16)

Virādhagupta—Minister, still surely what is [once] begun, ought not to be abandoned in any case.

Nothing is indeed begun by the low [cowardly] people for fear of obstacles; the middling ones [that is, ordinary people] having begun [a thing] cry halt, [when] confronted with [or, checkmated by] obstacles; [but] the best people, even though being assailed by obstacles again and again, do not give up [what is] once begun. (17)

Moreover,

Is there no pain due to the load [of the earth] for [that is, felt by] the body of the Sesa [serpent] because he does not throw the earth off ? Or, is there no exhaustion for [that is, felt by] the Sun [the Lord of day] because he does not remain motionless ? But an honourable man feels ashamed to leave off, like a mean [or cowardly] fellow, what has been [once] undertaken. Seeing the tasks undertaken through — this itself [is] the family-row of the good. (18)

राक्षसः— प्रारब्धमपरित्याज्यमिति प्रत्यक्षमेवैतद्भवताम् । ततस्ततः

विराधगुप्तः—ततः प्रभृति चन्द्रगुप्तशरीरे सहस्रगुणमप्रमत्तश्चाणक्यहतक
३ एभ्य एतदीदृशं भवतीत्यन्विष्य निगृहीतवान्पुरनिवासिनो युष्मदीयानात्पुरुषान् ।

राक्षसः—(सोद्वेगम्) कथं कथं के के निगृहीताः ।

विराधगुप्तः—प्रथमं तावत्क्षणको जीवसिद्धिः सनिकारं नगरान्निर्वासितः ।

६ राक्षसः—(स्वगतम्) एतावत्सह्यम् । न निष्परिग्रहं स्थानभ्रंशः पीड-
यिष्यति । (प्रकाशम्) वयस्य कमपराधमुद्दिश्य निर्वासितः ।

विराधगुप्तः—एष राक्षसप्रयुक्तया विषकन्यया पर्वतेश्वरं व्यापादितवानिति ।

९ राक्षसः—(स्वगतम्) साधु कौटिल्य साधु । स्वस्मिन्

परिहृतमयशः पातितमस्मात्तु च घातितोऽर्धराज्यहरः ।

एकमपि नीतिर्वीजं बहुफलतामेति यस्य तव ॥ १९ ॥

Rākṣasa—That whatever is begun ought not to be abandoned — this [is] quite evident to you [that the above dictum is being followed by us]. What next ?

Virādhagupta—Since that time, the accursed Cānakya a thousand times more vigilant regarding the life [lit. body] of Candragupta, having found out ' From such [persons], such and such things are originated,' put into custody your trustworthby (āpta) persons residing in the city.

Rākṣasa—(With excitement) Tell, [do] tell [me] who have been put into custody ?

Virādhagupta—First again, the Jaina friar Jivāsiddhi has been banished away from the city, with disgrace.

Rākṣasa—(To himself) So much [is] bearable. Displacement from a [particular] locality would not annoy one who has no po-sessions. (Aloud) Friend, charged with [lit. referring to] what offence was he banished ?

Virādhagupta—That he had assassinated Parvateśvara by means of the poison-maiden employed by you.

Rākṣasa—(To himself) Good, Kauṭilya, [good ! In your own case,

infamy [has been] removed away, [and it has been] dumped upon us, and the sharer of [or, claimant to] half of the kingdom has been destroyed ; you of whom [lit. of you whose] even a single seed of policy bears many fruits.

(19)

(पकाशम्) ततस्ततः ।

विराधगुप्तः—ततश्चन्द्रगुप्तशरीरमभिद्रोग्धुमनेन व्यापारितः दारुवर्मादय इति नगरे प्रख्याप्य शकटदासः शूलमारोपितः ।

राक्षसः—(साक्षम्) हा सखे शकटदास अयुक्तरूपस्तवायमीदृशो मृत्युः । अथवा स्वाम्यर्थमुपरतो न शोच्यस्त्वम् । वयमेवात्र शोच्या ये नन्दकुलविना-
शेऽपि जीवितुमिच्छामः ।

विराधगुप्तः—नैवम् । अमात्य स्वाम्यर्थ एव साधयितव्य इति ।

राक्षसः—सखे ।

॥ अस्माभिरमुमेवार्थमालम्ब्य न जिजीविषाम् । परलोकगतो देवः कृतघ्नैर्नानुगम्यते ॥ २० ॥

कथ्यतामपरस्यापि सुहृद्वसनस्य श्रवणे सज्जोऽस्मि ।

(Aloud) What next ?

Virādhagupta—Thereupon, having publicly proclaimed in the city that Dāruvarman and others had been employed by him to plot against the person [or, life] of Candragupta, Śakatadāsa was impaled on the stake.

Rākṣasa—(With tears) Alas ! Friend Śakatadāsa, this death of such a nature [is] quite undererved of you. Or, you who died for the sake of [your] master, should not be mourned for. We alone are fit to be mourned for in this case, [we] who wish to live on even after the destruction of the Nanda family.

Virādhagupta—Not so; minister, [you wish to live] that only the interest of [your] master might be accomplished.

Rākṣasa—Friend,

Clinging to this very interest [or, object], and not to the desire to live, by us—ungrateful ones—is not followed His Majesty who has gone to the other world ! (20)

Speak on, I am ready to listen to the calamity of [some] other friend also.

१ अस्माभिरमुमेवार्थमालम्ब्य न जिजीविषाम् । २ विरधगुप्तः—अमात्य नैतदेवम् । सुमार्-
भिरमुमेवार्थमालम्ब्य न जिजीविषाम् । परलोकगतो देवः कृतघ्नैर्नानुगम्यते ॥ राक्षसः—सखे
कथ्यताम्... ।

विराधगुप्तः—एतदुपलभ्य चन्दनदासेनापवाहितममात्यकलत्रम् ।

३ राक्षसः—सखे क्रूरस्य चाणक्यव्रटोर्विह्वलमयुक्तमनुष्ठितं तेन ।

विराधगुप्तः—अमात्य नन्वयुक्ततरः सुहृद्द्रोहः ।

राक्षसः—ततस्ततः ।

६ विराधगुप्तः—ततो याच्यमानेनाप्यनेन न समर्पितममात्यकलत्रं यदा तदा-
तिक्रुपितेन चाणक्यव्रटुना—

राक्षसः—(सोद्वेगम्) न खलु व्यापादितः ।

९ विराधगुप्तः—न हि । गृहीतगृहसारः सपुत्रकलत्रो संयम्य बन्धनागारे
निक्षिप्तः ।

राक्षसः—तत्किं परितुष्टः कथयस्यपवाहितं राक्षसकलत्रमिति । ननु

१२ वक्तव्यं संयमितः सपुत्रकलत्रो राक्षस इति । R.C. T.E.

(प्रविश्य पटाक्षेपेण) प्रियंवदकः—जेदु अमच्चो । एसो खु सअहदासो

Virādhagupta—Having come to know of [all] this, Candanadāsa removed [to another place] the minister's family.

Rākṣasa—Friend, this [was] an improper thing done by him, being against the cruel Cānakya chap.

Virādhagupta—Minister, surely betrayal of a friend [would have been] far more improper.

Rākṣasa—What next?

Virādhagupta—Then, when the minister's family was not surrendered by him, even though requested [to do so], by the extremely wrathful Cānakya chap

Rākṣasa—(With emotion) was not surely [or, I hope] killed?

Virādhagupta—Not indeed; with the valuables in the house confiscated, [he] bound by fetters, with sons and wife, was thrown into prison.

Rākṣasa—Then why do you all satisfied say 'The family of Rākṣasa was removed?' Surely you should have said 'Rākṣasa with sons and wife has been fettered down.'

(Entering, tossing aside the curtain) Priyamvadaka—Victory

१ गृहीतसारः ।

पट्टिहारभूमिमुवाट्टिदो । [जयत्वमात्यः । एष खलु शकटदासः मतिशार-
भूमिमुपास्थितः ।]

१५

राक्षसः—मद्र अपि सत्यम् ।

प्रियंवदकः—किं^१ अलिभं अमच्चपादेसु विनिवेदेमि । [किमलीकममात्य-
पादेषु विनिवेदयामि ।]

१८

राक्षसः—सखे विराधगुप्त कथमेतत् ।

विराधगुप्तः—अमात्य^२ स्यादेतदेवं यतो भव्यं रक्षति भवितव्यता । १

राक्षसः—प्रियंवदक किमवापि चिरयसि । क्षिप्रं प्रवेशयेनम् ।

२१

प्रियंवदकः—जं अमच्चो आणवेदि । [यदमात्य आज्ञापयति ।] (इति
निष्क्रान्तः)

(ततः प्रविशति सिद्धार्थकेनानुगम्यमानः शकटदासः)

शकटदासः—(स्वगतम्)

दृष्ट्वा मौर्यामिव प्रतिष्ठितपदं शूलं धरित्र्यास्तले
तल्लक्ष्मीमिव चेतनाप्रमथनीमूढा च वध्यस्त्रजम् ।

to the Minister ! Here is Sakatadāsa indeed waiting at the
door [-region].

Rākṣasa—Good friend, is [this] true ?

Priyamvadaka—What ? Would I [dare to] communi-
cate something false to the honourable [lit feet of the]
Minister ?

Rākṣasa—Friend Virādhagupta, how [could] this [be] ?

Virādhagupta—Minister, it could happen so, for, destiny
protects the fortunate one (bhavya).

Rākṣasa—Priyamvadaka, why are you tarrying still ?
Usher him in straightaway.

Priyamvadaka—As the Minister commands. [Exit

(Then enter Sakatadāsa, followed by Siddhārthaka)

Sakatadāsa—(To himself)

Having seen the stake, like Maurya, firmly planted in
the soil on the ground [also, firmly established on the
region of the earth], and having worn the garland for
the condemned victim, destroying consciousness, like
his sovereignty [destroying peace of mind], having heard

१ अमच्चपादेर्वर्जो विणो ज अलिभं मन्तिदुं जाणन्ति । २ अमात्य...भव्यं
dropped. ३ प्रवेश्य समाश्रास्य माम् । ४ प्रमथनीमुन्मत्त्य वप... । चेतसः प्रम-
थनीं मूर्धावधूय जम् ।

[श्रुत्वा स्वाम्यपरोपरीद्रविपमानाघाततूर्यस्वनान्
न ध्वस्तं प्रथमाभिघातकठिनं मन्ये मदीयं मतः ॥ २१ ॥

(अवलोक्य सहर्षम्) अयममात्यराक्षसस्तिष्ठति य एषः

अक्षीणभक्तिः क्षीणेऽपि नन्दे स्वाम्यर्थमुद्वहन् ।

पृथिव्यां स्वामिभक्तानां प्रमाणे परमे स्थितः ॥ २२ ॥

(उपसृत्य) जयत्वमात्यः ।

राक्षसः—(विलोक्य^१ सहर्षम्) सखे शकटदासं दिष्ट्या कौटिल्यगोचर-
गतोऽपि त्वं दृष्टोऽसि । तत्परिष्वजस्व माम् । (शकटदासस्तथा करोति)

राक्षसः—(चिरं परिष्वज्य) इदमासनम् आस्यताम् । (शकटदासं उपविष्टः)

राक्षसः—सखे शकटदास अथ कोऽयं मे ईदृशस्य हृदयानन्दस्य हेतुः ।

शकटदासः—(सिद्ध्यर्थकं निर्दिष्ट्य) अनेन प्रियमुद्बुद्धा सिद्ध्यर्थकेन
घातकान्विद्राव्य वध्यस्थानादपहतोऽस्मि ।

the terrible and awful sounds of the execution-drums, like those at the overthrow of [my] master, my mind did not, I fancy, fall to pieces, being [rendered] tough [enough] owing to the strokes [received] before. (21)

(*Observing, with joy*) Here is minister Rākṣasa, he who with devotion [or, loyalty] not worn away, though Nanda is dead, bearing up the cause of [his] master, stands on the earth at the highest standard of persons devoted to [their] masters. (22)

(*Approaching*) Victory to the Minister !

Rākṣasa—(*Beholding, with joy*) Friend Śakatadāsa ! Luckily [indeed] are you seen although caught in the clutches [or, gone within the power] of Kautilya ! So, embrace me. (Śakatadāsa does accordingly)

Rākṣasa—(*Embracing him for a long time*) Here [is] the seat. Please sit down. (Śakatadāsa sits down)

Rākṣasa—Friend Śakatadāsa, now who [is] this one, the cause of such [extreme] delight of my heart ?

Śakatadāsa—(*Pointing to Siddhārthaka*) By this dear friend, Siddhārthaka, was I spirited away from the place of execution, after having put the executioners to flight.

१ पश्य । २ नाट्येनाभ्योक्ष्य । ३ शकटदासः—यदाङ्गान्पत्यमान्पः । नाट्येनोपविष्टः ।

राक्षसः—(सहर्षम्) भद्र सिद्धार्थक किं पर्याप्तमिदमस्य प्रियस्य ।
तथापि गृह्यताम् । (इति स्वगाथादवतार्य भूपणानि प्रयच्छति) ९

सिद्धार्थकः—(गृहीत्वा पादयोर्निपत्य स्वगतम्) अअं^१ खु अज्जोवदेसो ।
होदु तह करिस्सं । (प्रकाशम्) अमच्च एत्थ मे पढमपविट्ठस्स णत्थि कोवि
परिचिदो जत्थ एदं अमच्चस्स पसादं णिविक्खविअ निब्बुदो भविस्सं । ता १२
इच्छामि अहं इमाए मुदाए मुद्दिदं अमच्चस्स एव्व भण्ढाआरे ठाविदुं । जदा मे
पओअणं तदा गेह्मिस्सं । [अयं स्वत्वार्थपदेशः । भवतु तथा करिष्यामि ।
...अमात्य अत्र मे प्रथमप्रविष्टस्य नास्ति कोऽपि परिचितो यत्रेमममात्यस्य प्रसादं १५
निक्षिप्य निर्गतो भविष्यामि । तस्मादिच्छाम्यहमेतया मुद्रया मुद्रितममात्यस्यैव
भाण्डागारे स्थापयितुम् । यदा मे प्रयोजनं तदा ग्रहीष्यामि ।]

राक्षसः—भवतु को दोषः । शकटदास एवं क्रियताम् । १८

शकटदासः—यदाज्ञापयत्यमात्यः । (मुद्रां विलोक्य जनान्तिकम्)
अमात्य भवन्नामाङ्कितेयं मुद्रा ।

Rākṣasa—(*With joy*) Good friend, Siddhārthaka, would this be a sufficient recompense for [or, commensurate with] this good turn [done by you] ? Still please take [it].

[*Presents him the ornaments after taking them off from his own person*

Siddhārthaka—(*Taking them and falling prostrate at his feet, to himself*) This [is] indeed the order of the Revered one [Cānākya] Well, I shall do accordingly. (*Aloud*) Minister, there is no one here acquainted with me, who have come here for the first time, having entrusted to whom this favour [or, gift] of the Minister, I shall feel at ease. Therefore I wish to keep [this present] sealed up by this signet-ring, in the Minister's own treasure-room. When I [shall] need [it], I shall take [it]

Rākṣasa—Very well, what harm [in that] ? Sakatadāsa, let this be done.

Sakatadāsa—As the Minister commands (*Beholding the signet-ring, aside*) Minister, this signet-ring [is] inscribed with your honour's name.

१ काममपर्याप्त... २ एदं खु अज्जोदिमेण करिस्सं । (स्वगतम्) ... करिस्सं dropped.

२१ राक्षसः—(विलोक्यत्मगतम्) सत्यम् । नगराभिष्क्रामतो मम हस्ताद्वा-
ह्मण्योत्कण्ठाविनोदार्थं गृहीता । तत्कथमस्य हस्तमुपागता । (प्रकाशम्)
भद्र सिद्धार्थक कुतस्त्वयेयमधिगता ।

२२ सिद्धार्थकः—अरि कुसुमपुरे मणिआरसेट्टी चन्दणदासो णाम । तस्स
गेहदुआरपडिसरे पडिदा मए आसादिदा । [अस्ति कुसुमपुरे मणिआरसेट्टी
चन्दनदासो नाम । तस्य गेहदुआरपडिसरे पडिता मयासादिता ।]

२७ राक्षसः—युज्यते ।

सिद्धार्थकः—अमच्च एत्थ किं जुज्जदि । [अमात्य अत्र किं युज्यते ।]

राक्षसः—यन्महाधनानां गृहद्वारि पतितस्यैवंविधस्योपलब्धिरिति ।

३० शकटदासः—सखे सिद्धार्थक अमात्यनामाङ्कितेयं मुद्रा ! तदितो बहु-
तरेणार्थेन भवन्तममात्यस्तोपायिष्यति । दीयतामेषा ।

सिद्धार्थकः—अज्ज णं पसादो^१ एसो जं इमाए मुद्राए अमच्चो परिगहं
३३ करेदि । [आर्य ननु प्रसाद एष यदस्या मुद्राया अमात्यः परिग्रहं करोति ।]

(इति मुद्रामर्पयति)

Rākṣasa—(Beholding, to himself) [That is] right. [It] was taken by [my] Mrs from my hand to while away [her] uneasiness of mind [during separation], when I escaped from the city. But how did it reach his hands? (Aloud) My good friend, Siddhārthaka, whence was this secured by you?

Siddhārthaka—There is in Kusumapura, the President of the guild of jewellers by name Candanadāsa. This was found by me, fallen within the precincts of the door of his house.

Rākṣasa—[That] is proper.

Siddhārthaka—Minister, what is proper here?

Rākṣasa—That [there should be] the acquisition of such a thing fallen at the door of the house of very rich people.

Śakaṭadāsa—Friend Siddhārthaka, this signet-ring [is] inscribed with the Minister's name. Now the Minister would satisfy you with [giving you] wealth far exceeding [the value of] it. Let this be given away [to him].

Siddhārthaka—Noble one, surely it [is really] a favour that the Minister would accept this signet-ring.

[Hands over the signet ring]

राक्षसः--सखे शकटदास अनयैव मुद्रया स्वाधिकारे व्यवहर्तव्यं^१ भवता ।

शकटदासः--यदाज्ञापयत्यमात्यः ।

३६

सिद्धार्थकः--अमच्च किंपि^२ विण्णवेमि । [अमात्य किमपि विशापयामि ।]

राक्षसः--ब्रूहि विश्रब्धम् ।

सिद्धार्थकः--जाणादि एव्व अमच्चो जह चाणकबहुअस्य विप्पिअं^३ कहुअ णात्थि पुणो पाढलिउत्ते पवेसो सि । ता इच्छामि अहं अमच्चचरणे सुसुसिडुम् । [जानात्तेवामात्यो यथा चाणक्यबहुकस्य विप्रियं कृत्वा नास्ति पुनः पाटलिपुत्रे प्रवेश इति । तस्मादिच्छाम्यहममात्यस्य चरणौ शुश्रूषितुम् ।] ४२

राक्षसः--भद्र प्रियं नः । किंतु त्वदभिप्रायापरिज्ञानान्तरितोऽयमस्मद-
नुनयः । तदेवं क्रियताम् ।

सिद्धार्थकः--(सद्यम्) अणुगिहिदोहि । [अनुगृहीतोऽस्मि ।] ४५

राक्षसः--सखे शकटदास विश्रामय सिद्धार्थकम् ।

Rākṣasa—Friend Sakatadāsa, by [the use of] this very signet-ring, you should carry on your official business.

Sakatadāsa—As the Minister commands.

Siddhārthaka—Minister, I [should like to] submit something or other.

Rākṣasa—Speak out without hesitation.

Siddhārthaka—The Minister knows full well (eva) that after having done something disagreeable to the Cānakya chap, there could not be [for any one] entrance into Pātali-putra again. So, I should like to serve the feet of the Minister [himself]

Rākṣasa—My good friend, [this is] quite agreeable to us. But [actually] this [is] our request [to you] impeded by [that is, not preferred before, owing to] [our] ignorance of your intentions [in the matter] So let it be done

Siddhārthaka—(With joy) I am [much] obliged [to you].

Rākṣasa—Friend Sakatadāsa, {do} arrange to make Siddhārthaka comfortable [lit. give him rest]

शकटदासः—तथा^१

(इति सिद्धार्थकेन सह निष्क्रान्तः)

२८ राक्षसः—सखे विराधगुप्तं वर्णय वृत्तशेषम् । अपि क्षमन्तेऽस्मदुपजापं प्रकृत्यैः^२ ।

विराधगुप्तः— बाढं क्षमन्ते यथाप्रकाशमनुगच्छन्त्येव ।

५१ राक्षसः—सखे किं तत्र प्रकाशम् ।

विराधगुप्तः—मलयकेतोरपक्रमणात्प्रभृति कुपितश्चन्द्रगुप्तश्चाणक्यस्यो-
परीति चाणक्योऽप्यतिजितकाशितयासहमानस्तैस्तेराज्ञाभङ्गेचन्द्रगुप्तस्य चेतः
५२ पीडामुपचिनोति । इत्थमपि समानुभवः ।

राक्षसः—(सहर्षम्) सखे विराधगुप्तं गच्छ त्वमनेनैवाहितुण्डिकच्छदना
पुनः कुसुमपुरम् । तत्र मे प्रियसुहृदैतालिकव्यञ्जनः स्तवकलशो नाम प्रतिव-
५३ सति । स त्वया मद्वचनाद्वाच्यः यथा चाणक्येन क्रियमाणेष्वज्ञाभङ्गेषु चन्द्र-

Śakaṭadāsa—All right. [Exit with Siddhārthaka]

Rākṣasa—Friend Virādhagupta, describe the rest of the news. Do the people put up with our overtures?

Virādhagupta—Yes, they put up with them [and] they do act in accordance [with them], as things come to light.

Rākṣasa—Friend, what [is it that has] come to light there?

Virādhagupta—That ever since Malayaketu's escape, Candragupta has become angry with Cānakya; Cānakya also, not bearing [this] on account of his extremely arrogant nature, goes on adding to the discomfort of Candragupta's mind by various acts of disobedience. Such also [has been] my experience.

Rākṣasa—(With joy) Friend Virādhagupta, go you again to Kusumapura under this very disguise of a snake-charmer. There resides my dear friend by name Stavakalaśa disguised as a bard. He should be directed by you in my name as follows:—'Candragupta should be glorified with [the singing of] stanzas capable of inflaming him when acts

१ यदाज्ञापयत्यन्त्यायः । २ चन्द्रगुप्तमरुतयः । ३ ननु प्रकाशमवगम्यते । ४ अन्त्याय इदं तत्र प्रकाशम् । मलय... । ५ चाणक्योऽपि जितकाशितया तैस्ते... । ६ मलयकलशो ।

गुप्तः समुत्तेजनसमर्थः श्लोकैरुपश्लोकयितव्यः । कार्यं चातिनिभृतं करभकहस्तेन संदेष्टव्यमिति ।

विराधगुप्तः—यदाज्ञापयत्यमात्यः ।

(इति निष्क्रान्तः) ६०

(प्रविश्य) पुरुषः—जेदु अमच्चो । अमच्च सअड्ढासो विण्णवेदि एदे खु तिणिण अलंकारसंजोआ विक्रीअन्दि । ते पच्चवसीकरेदु अमच्चो त्ति । [जयत्व-
मात्यः । अमात्य शकटदासो विज्ञापयति एते खलु त्रयोऽलंकारसंयोगा विक्री-
यन्ते । तान् प्रत्यक्षीकरोत्वमात्य इति ।] ६३

राक्षसः—(विलोक्यात्मगतम्) अहो महार्हाण्याभरणानि^१ । (प्रकाशम्)

भद्र उच्यतामस्मद्वचनाच्छकटदासः परितोष्य विक्रेतारं गृह्यतामिति ।

६६

पुरुषः—तैह । [तथा ।]

(इति निष्क्रान्तः)

राक्षसः—यावदहमपि कुसुमपुराय करभकं प्रेषयामि । (उत्थाय) अपि
नाम दुरात्मनश्चाणक्याच्चन्द्रगुप्तो भिद्येत । अथवा 'सिद्धमेव नः समीहितं
'पश्यामि । कुतः । ६९

of disobedience are being committed by Cānakya, and the result be communicated through Karabhaka in a very secret manner.'

Virādhagupta—As the Minister commands. [Exit

(Entering) Puruṣa—Victory to the Minister ! Minister, Śakatadāsa respectfully submits—'Here are three sets of ornaments offered for sale ; let the Minister scrutinise them.'

Rākṣasa—(Beholding, to himself) Oh, [how] very precious [or, costly] these ornaments [are] ! (Aloud) My good friend, tell Sakatadāsa in our name 'Having fully satisfied the seller, take [them] '

Puruṣa—All right.

[Exit

Rākṣasa—Now I too shall send Karabhaka to Kusuma-pura. (Rising up) Would it be that Candragupta could fall out with [or break away from] the villain Cānakya. Or rather, I see our desired object being already fulfilled. How ?

१ अलंकारसिक्ता । २ महार्हाण्याभरणानि । ३ जं अमच्चो आजवेदि । ४ सिद्ध...
कुतः dropped.

मौर्यस्तेजसि सर्वभूतलभुजामाहापको वर्तते
 चाणक्योऽपि मदाश्रयादयमभूद्राजेति जातस्मयः ।
 राज्यप्राप्तिकृतार्थमेकमपरं तीर्णप्रतिहार्यं
 सौहार्दात्कृतकृत्यतैव नियतं लब्धान्तरा भेत्स्याति ॥ २३ ॥
 (इति निष्क्रान्तः)

इति राक्षसविचारो नाम द्वितीयोऽङ्कः ।

Candragupta, [having become] the controller of all the kings on the earth, is displaying strength of character brooking no insult; Cānākya also has developed arrogance thinking (*ut*) 'He has become a king through my support.' The feeling of having accomplished one's desired object itself, finding [some] loop-hole [or, scope] would surely break [them] away from friendship—the one who has become quite contented with the acquisition of a kingdom, [and] the other who has crossed the ocean of [his] vow. (23)
 [*Exit*

Here ends the Second Act called 'Rāksasa's Decision.'

तृतीयोऽङ्कः ।

(ततः प्रविशति कञ्चुकी)

कञ्चुकी—(सानिर्वेदम्)

रूपादीन्विषयान्निरूप्य करणैर्यत्तमलोभस्त्वया
लब्धस्तेष्वपि चक्षुरादिषु हताः स्वार्थविबोधक्रियाः ।
अङ्गानि प्रसभं त्यजन्ति पदुतामाहाविधेयानि ते
न्यस्तं मूर्ध्नि पदं तैवैव जरया तृष्णे मुधा ताम्यसि ॥ १ ॥

(पश्चिम्याकारे) भो भोः सुगाङ्गप्रासादाधिकृताः पुरुषाः सुगृहीतनामा
देवश्चन्द्रगुप्तो वः समाज्ञापयति । प्रवृत्तकौमुदीमहोत्सवरमणीयतरं कुसुमपुरम-
बलोकायितुमिच्छामि । तत्संस्क्रियन्तामैस्मदर्शनयोग्याः सुगाङ्गप्रासादोपरिभूमय ३
इति । (पुनरागारो) किं ब्रूथ । आर्य किमविदित एवायं देवस्य कौमुदी-

ACT III

(Then enter the Chamberlain)

Chamberlain—(With dejection)

[O] Desire, in [the case of] those very [organs of sense], the eye and others, through which you secured your own birth [or, object] by having beheld the objects, form and others, the functions of cognising their own objects have been laid low; the limbs [or, organs of action] which subscribed to your command have perforce given up their vigour; by old age has [thus] been placed [its] foot on your very head! You are pining in vain!

(1)

(Moving about, looking up into the sky) Oh you officers in charge of the Sugānga palace! His Majesty Candragupta whose name is auspiciously invoked, commands you:—'I should like to see Kusumapura all the more charming with the moon-light festival in progress. So, let the upper terraces of the Sugānga palace be decorated [so as to make them] fit for our visit.' (Again, looking up into the sky) What do you

महोत्सवप्रतिषेध इति । आः देवोपहताः किमनेन वः सद्यःप्राणहरेण कथोपो-
६ द्यतेन । जीवामिदानीम्

आलिङ्गन्तु गृहीतधूपसुरभीन्स्तम्भान्पिनद्धस्रजः
संपूर्णेन्दुमयूखसंहतिरुचां सद्यामराणां श्रियः ।
सिंहाङ्गासनधारणाच्च सुचिरं संजातमूर्च्छामिव
क्षिप्रं चन्दनवारिणा सकुसुमः सेकोऽनुगृह्णातु गाम् ॥ २ ॥

किं ब्रूय । आर्य इदमनुष्ठीयते देवस्य शासनमिति । भद्रास्त्वरध्वम् ।
अयमागत एव देवश्चन्द्रगुप्तः । य एषः

{ सुविश्रब्धैरङ्गैः पथिषु विपमेष्वप्यचलता
चिरं धुर्येणोढा गुरुरपि भुवो यास्य गुरुणा ।

say :—' Noble one, is this ban on the moon light festival not at all known by His Majesty ? ' Ah [you] ill-fated fellows, what [is the use] of your alluding to this subject bringing about [your] instantaneous death ? Now quickly

Let the splendours of beautiful Cāmaras, with lustre like that of the collection of the rays of the full-moon, with garlands tied, embrace the pillars fragrant with the enveloping incense; and let the sprinkling by the sandal water [mixed] with flowers straightaway favour [that is, refresh] the earth which has as though gone into a swoon owing to bearing [the weight of] the lion-marked throne for a long time !

(2)

What do you say ? ' Noble one, here is executed His Majesty's command ' My good friends, hurry up. Here has indeed arrived His Majesty Candragupta. He who,

possessed of spirit, bent upon bearing nobly in [his] young age, that same yoke [of administration] of the earth which although heavy was borne for a long time by his experienced and trained (*dhurya*, also, a bull trained for the yoke) Sire, not swerving off [from the right path] even in difficult situations [also, on uneven paths]

१ प्राणहरेण । २ (पुनराकाशे) किं । किं कथयन्ति भवन्तः । एते त्यगन्तु इति ।
तत्किं चिद्यति भवन्तः ।

तीक्ष्णाद्द्विजते मृदौ परिमववासाञ्च संतिष्ठते
 मूर्खान्द्वेष्टि न गच्छति प्रणयितामत्यन्तविद्वत्स्वपि ।
 श्रेभ्योऽभ्यधिकं विभेत्युपहसत्येकान्तभीरुनहो ॥
 श्रीलङ्घप्रसरेव वेगवनिता दुःखोपचर्या भृशम् ॥ ५ ॥

अन्यच्च । कृतककलहं कृत्वा स्वतन्त्रेण किञ्चित्कालान्तरं व्यवहर्तव्यमित्यादिशः । स च कथमपि मया पातकमिवाभ्युपगतः । अथ वा शङ्खदार्पो-
 ३ पदेशसंस्क्रियमाणमतयः सदैव स्वतन्त्रा वयम् । कुतः ।

इह विरचयन्साध्वीं शिष्यः क्रियां न निवार्यते
 त्यजति तु यदा मार्गं मोहात्तदा गुरुरङ्कुशः ।
 विनयवचयस्तस्मात्सन्तः सदैव निरङ्कुशः
 परतरमतः स्वातन्त्र्येभ्यो वयं हि पराङ्मुखाः ॥ ६ ॥

The goddess of wealth, oh wonder, like a courtesan who has gained access [for her activity], is exceedingly difficult to serve—she trembles before a strict [monarch who rules with an iron hand], does not stay with a soft [or, lenient] one on account of the fear of being insulted, hates the fools, does not entertain love towards the exceedingly learned ones even, is afraid far too much of the brave [and] mocks those that are all timid. (5)

And further, the command of the Revered one [Cānakya, is]—‘Having staged a sham quarrel, you should carry on business independently for a short while,’ and that has been somehow accepted by me, as though it were [some] sin. Or rather, with [our] mind repeatedly well polished [that is, properly guided] by the advice of the Revered one, we [are] independent at all times without exception. How?

Here [again], a pupil going in for a right act is not thwarted off; but when he abandons the [right] path through infatuation, then the preceptor [acts as] the goad. Therefore, good men devoted to [or, loving] moral training [or, guidance] [are] at all times free from restraint; we again are averse to anything beyond such species of independence [...]. (6)

१ भीदनपि । २ किञ्चित्कालं व्यवहर्तव्य... । ३ पदमपि यतः स्वातन्त्र्येभ्यो न यान्ति पराङ्मुखाः ।

(प्रकाशम्) आर्य वैहीनरे सुगाङ्गमार्गमादेशय ।

कञ्चुकी—इत इतो देवः । (परिक्रम्य) अयं सुगाङ्गप्रासादः । शनैरारोहतु देवः ।

राजा—(नाट्येनारुह्य दिशोऽवलोक्य) अहो शरत्समयसंभृतशोभानां^१ दिशामतिरमणीयता । कुतः ।

शनैः^२ श्यानीभूताः सितजलधरच्छेदपुलिनाः^३

समन्तादाकीर्णाः कलविरुतिभिः सारसकुलैः ।

चिन्ताश्रित्राकारैर्निशि विकचनक्षत्रकुमुदैः^४

नभस्तः स्यन्दन्ते सरित इव दीर्घा दश दिशः (७७)

अपि च अपामुद्भूतानां निजमुपदिशन्त्या स्थितिपदं

दधत्या शालीनामवनतिमुदारे सति फले ।

(Aloud) Noble Vaibhnari, show [me] the way to the Sugānga [palace].

Chamberlain—This way, this way, Your Majesty. (Moving about) Here [is] the Sugānga palace. May His Majesty ascend slowly !

King—(Gesticulating ascending, beholding the quarters) Oh the extreme loveliness of the quarters, with [their] beauty heightened by the autumnal season ! How ?

The ten extensive [also, long] quarters, like rivers, are spreading down from the sky [also, that flow on after the month of Srāvana], gradually appearing separate [also, becoming narrow in their beds], with sandy banks [in the form] of [also, like] the strips of white clouds, scattered about all over with crowds of Sārasas cackling in a sweet and indistinct manner, [and] crowded at night time with full-blown night lotuses [in the form] of [also, like] stars, possessed of various forms ! (7)

Moreover,

By the autumn, pointing out to the over-flowing waters their [proper] natural state, making the paddy-stalks bend down when the crop is luxuriant, [and]

मयूराणामुग्रं विषमिव हरन्त्या मदमहो
कृतः कृत्स्नस्यायं विनय इव लोकस्य शरदा ॥८॥

इमामपि भर्तुस्तथा कलुषितां बहुबलमस्य

१-६ मार्गे कथंचिद्वतार्यं तनूभवन्तीम् ।

सर्वात्मना रतिकथाचतुरेव दूती

अगिद्रां शरन्नयति सिन्धुपतिं प्रसन्नाम् ॥९॥

(समन्तादपलोम्य) अये कथमप्रवृत्तकौमुदीमहोत्सवं कुसुमपुरम् । आर्यं
वैहीनरे अथास्मदचनादापोषितः कुसुमपुरे कौमुदीमहोत्सवः ।

३ कञ्चुकी—अथ किम् ।

राजा—तत्किं न गृहीतमस्मदचनं पौरैः ।

कञ्चुकी—(कर्णौ विधाय) शान्तं पापम् । पृथिव्यामस्त्वलितपूर्वं देवस्य
६ शासनं कथं पौरेषु स्त्वाल्लिख्यति ।

taking away the inordinate pride of the peacocks as though it were poison, has been thus given, oh wonder, a proper training to the whole world ! (8)

Also this

Ganges, who had become angry [also, muddy] with [her] husband having many beloveds, the Autumn like a female go-between skilled in love-affairs, leads on to the Lord of rivers, completely satisfied [also, transparent, clear], having with great difficulty brought [her] to the right path, when she became [lit. becoming] leaner. (9)

(Beholding all around) Oh ! How Kusumapura has not the moon-light festival [even] started ! Noble Vaihinari, now, was the moon-light festival proclaimed about in Kusumapura, according to our command ?

Chamberlain—Quite so.

King—Then, why has not our command been obeyed by the citizens ?

Chamberlain—(Closing his ears) God forbid ! How would His Majesty's command which [has not ever been transgressed in the world, become ineffective with the citizens ?

१ (समन्तान्नादपलोम्य) २ शान्तं पापम् शान्तं पापम् ।

राजा—न सत्वार्यचाणक्येनापहतः प्रेक्षकाणामतिशयरमणीयश्चक्षुषोः
विषयः ।

कञ्चुकी—देव कोऽन्यो जीवितुकामो देवस्य शासनमतिवर्तेत ।^१

राजा—शोणोत्तरे उपवेष्टुमिच्छामि ।

१२ प्रतीहारी—देव एदं सीहासणं । उवविसडु देवो । [देव इदं सिंहासनम् ।
उपविशतु देवः ।]

राजा—(उपविश्य^२) आर्य वैहीनरे आर्यचाणक्यं द्रष्टुमिच्छामि ।

१५ कञ्चुकी—यदाज्ञापयति देवः । (इति निष्क्रान्तः)

(ततः प्रविशत्यासनस्थः स्वभवनगतः कोषानुविद्धा चिन्तां नाटयन्चाणक्यः)

चाणक्यः—कथं स्पृहते मया सह दुरात्मा राक्षसः ।

कृतागाः कौटिल्यो भुजग इव निर्याय नगरा-
द्यथा नन्दान्दृष्ट्वा नृपतिमकरोन्मौर्यवृषलम् ।

King—Surely, not by the revered Cāṇakya has been withheld the most charming sight for the eyes of the spectators ?

Chamberlain—Your Majesty, who else, wanting to live, would transgress the order of His Majesty ?

King—*Sonottarā*, I should like to sit down.

Pratibhāri—Your Majesty, here [is] the throne; may His Majesty sit down.

King—(*Sitting down*) Noble Vaihinari, I should like to see the revered Cāṇakya.

Chamberlain—As His Majesty commands. [*Exit*

(*Then is discovered Cāṇakya, seated in his own abode, gestulating a feeling of anxiety blended with anger*)

Cāṇakya—What ! Does the villain Rākṣasa [dare to] compete with [or, emulate] me ?

‘Just as Kautilya insulted, like a serpent injured [or trampled upon], getting out of the city, made Maurya Vrsala king, after having killed the Nandas, even so shall

तथाहं मौर्येन्द्रोः श्रियमपहरामीति कृतधीः

[१८८६] प्रकपं^१ मदुद्धरतिशयितुमेव व्यवसितः ॥ ११ ॥ ११

(आकाशे^२ लभ्यं बद्धा) राक्षस राक्षस विस्मयतामस्मादुर्व्यसनात् ।

उत्सिक्तः कुसचिवद्वष्टराज्यभारो^३

नन्दोऽसौ न भवति चन्द्रगुप्त एवः ।

चाणक्यस्त्वमपि च नैव केवलं ते ज्ञातः^४

साधर्म्यं मदनुकृतेः^५ प्रधानवैरम् ॥ १२ ॥

(विचिन्त्य) अथ वा नातिमात्रमत्र वस्तुनि मया मनः सेदयितव्यम् ।

कुतः ।

• मद्भृत्यैः किल सोऽपि^६ पर्वतसुतो व्यातः प्रविष्टान्तरे- ॥ १८८७ ॥

रुद्युक्ताः स्वनियोगसाधनविधौ सिद्धार्यकाद्याः स्पृहाः । ॥ १८८८ ॥

I wrest the sovereignty from the moon-like Maurya'-
making up [his] mind thus, he is engaged in surpassing
the pre-eminence of my genius ! (11)

(*Fixing his gaze upon a mark in the sky*) Rāksasa !
Rāksasa ! Desist from this difficult and fruitless effort (*tyasana*).

He is not Nanda [who was] puffed up and whose
administration [lit. burden] of the kingdom was looked
after by inefficient ministers ; he [is] Candragupta.
You too again are not by any means [or, by a long
chalk] Cānakya ; the only similarity in your imitation
of myself [is] enmity to the king [the chief constitu-
ent of the State]. (12)

(*Thinking*) Or rather, I need not worry [my] mind too
much regarding this matter. How ?

Even that son of Parvata has been indeed surrounded
by my servants who have entered into [his] mind [that
is, ingratiated themselves with him] ; [my] spies
Siddhārthaka and others are quite ready for taking
measures for the accomplishment of their [respective]

कृत्वा संप्रति कैतवेन कलहं मौयेन्दुना राक्षसं

भेदस्यामि स्वमतेन भेदकुशलं ह्येष प्रतीपं द्विपः ॥ १३ ॥

(मविश्य) कञ्चुकी — कष्टं खलु सेवा ।

भेतव्यं नृपतेस्ततः साचिवतो राक्षस्ततो बहुभा-

वन्येभ्यश्च वसन्ति येऽस्य भवने लब्धप्रसादा चिताः ।

वेन्यादुन्मुखदर्शनापलपनैः पिण्डार्थमायस्यतः

सेवां लाघवकारिणीं कृतधियः स्थाने श्ववृत्तिं विदुः ॥ १४ ॥

(परिक्रम्यावलोक्य च) इदमार्यचाणक्यगृहम् । यावत्प्रविशामि ।

(मविश्यावलोक्य च) अहो राजाधिराजमन्त्रिणो विभूतिः । तथाहि

उपलक्षकलमेतज्जेदकं गोमयाणां

बहुभिरुपहतानां बहिर्षां स्तूपमेतत् ।

missions; [and] now having fomented a sham quarrel with the moon-like Maurya, here shall I estrange Rāksasa from [my] enemy, expert in sowing discord according to his own estimate, [and] opposed [to me] (13)

(*Entering*) Chamberlain—Service indeed [is all] suffering.

[First] one has to be afraid of the king, then of the minister, then of the king's favourite, and of others, those dissolute men who having gained [his] favour reside in his mansion [or, palace] Service by a person who plods on for the sake of bread, through penury, by [entreat- ing] looks with up-lifted faces and words of flattery [concealing one's own true thoughts], and which brings on degradation, the wise [of refined intellect] rightly know [or, dub] as 'Dog's life.'

(14)

(*Moving about and beholding*) Here [is] the house of the revered Cānakya. I shall enter [it] (*Entering and observ- ing*) Oh, the pomp of the 'minister of the supreme king of kings [that is, sovereign emperor]! Thus—

Here [is] a stone-piece for breaking the [dry] cow- dung-lumps; here [is] a handful of the sacred grass brought by the young pupils; the house also, with the

१ भेदकुशलं । २ कष्टम् । ३ कृतमेतत् ।

Howe

शरणमपि समिद्धिः शुष्यमाणाभिराभि-
विनमितपटलान्तं दृश्यते जीर्णकुड्यम् ॥ १५ ॥

तत्स्थाने खल्वस्य वृषलो देवश्चन्द्रगुप्तः । कुतः ।

स्तुवन्ति^१ आन्तास्याः क्षितिपतिमभूतैरपि गुणैः ।

प्रवाचः कार्यण्याद्यदवितथवाचोऽपि पुरुषाः^२ ।

प्रभावस्त्वृष्णायाः स खलु सकलः स्यादितरथा^३ ॥

निरीहाणामाशेस्त्वृणमिव तिरस्कारविषयः ॥ १६ ॥

(विलोक्य सभयम्) अये तदयमार्यचाणक्यस्तिष्ठति

यो नन्दमौर्यवृषयोः परिभूय लोक-

मस्तोदयौ^४ प्रतिदिशन्नविभिन्नकालम् ।

पर्यायपातितहिमोष्णमसर्वगामि

धाम्नातिशाययति धाम सहस्रधाम्नः ॥ १७ ॥

(जानुम्यां भूमौ निपत्य) जयत्वार्यः ।

worn out walls, appears to have the edge of [its] roof bent down on account of these sacrificial sticks that are [kept on it for] being dried. (15)

So, it is but right that His Majesty Candragupta [should be just] a Vrsala to him [or, in his eyes] How?

That even persons of truthful speech, becoming garrulous through poverty, praise a king for even non-existent qualities, till their tongues [lit. mouths] are tired, all that indeed [is] the [result of the] power of greed; otherwise, for those who have no desires, a king [is] an object of contempt like [a blade of] grass! (16)

(Observing, with fear) Oh! Here then is the revered Cānakya,

who, after having overcome the world, bringing about simultaneously the set and rise [respectively] of Nanda and Maurya kings, makes [his] lustre surpass the lustre of the Sun [possessed of a thousand rays], which alternately produces cold and heat, [and which is] not spreading everywhere. (17)

(Falling on his knees) Victory to Your Reverence!

चाणक्यः--आः ज्ञातम् । ततो भवद्भिन्तरा प्रोत्साह्य कोपितो वृषलः । १२
किमन्यत् । (कञ्चुकी भयं नाटयंस्तूष्णीमधोमुखास्तिष्ठति)

चाणक्यः--अहो राजपरिजनस्य चाणक्यस्योपरि प्रद्वेषपक्षपातः । अथ
क्व वृषलः । १५

कञ्चुकी--आर्यं सुगाङ्गगतेन देवेनाहमार्यपादमूलं प्रेषितः ।

चाणक्यः--(उत्थाय) सुगाङ्गमार्गमादेशय ।

कञ्चुकी--इत इत आर्यः । (उभो परिक्रामतः) १८

कञ्चुकी--एष सुगाङ्गप्रासादः । शनैरारोहत्वार्यः ।

चाणक्यः--(नाट्येनावरुह्यबलोक्य च) अये सिंहासनमध्यास्ते वृषलः ।
साधु साधु । २१

शिष्टात्मन् नन्दैर्विद्युक्तमनपेक्षितराजवृत्तै-
रध्यासितं च वृषलेन वृषेण राज्ञाम् ।

Cāṇakya—Ah ! I know. Then, having in the mean-
while incited [him], you have infuriated Vrsala. What else ?

[The Chamberlain gesticulating fear, keeps quiet, hanging
down his head]

Cāṇakya—Oh the propensity to hatred towards Canakya
of the king's attendants ? Well [or, now], where [is] Vrsala ?

Chamberlain—Revered one, I was sent to Your Rever-
ence's feet by His Majesty gone to the Sugāṅga palace.

Cāṇakya—(Getting up) Show [me] the way to the
Sugāṅga [palace]

Chamberlain—This way, this way, Your Reverence.
[Both move about]

Chamberlain—Here [is] the Sugāṅga palace. May
Your Reverence ascend slowly.

Cāṇakya—(Gesticulating ascending and beholding) Ah !
Vrsala is occupying the royal throne ! Good, good !

The throne vacated by the Nandas who did not care
for kingly duties, and [now] occupied by Vrsala, the

मुद्राराक्षसे

सिंहासनं सदृशपार्थिवसंगतं च
प्रीतिं परां प्रगुणयन्ति गुणा ममेते ॥ १८ ॥

(उपसृत्य) विजयतां वृषलः ।

राजा—(आसनादुत्थाय) आर्य चन्द्रगुप्तः प्रणमति । (इति पादयोः पतति)
चाणक्यः—(पाणौ गृहीत्वा) उत्तिष्ठोत्तिष्ठ वत्स ।

आ शैलेन्द्राच्छिलान्तस्खलितसुरंधुनीशीकरासारशीता-
सीरान्ताञ्चैकरागस्फुरितमणिरुचो दक्षिणस्यार्णवस्य ।

आगत्यगत्य भीतिप्रणतचृपशतैः शश्वदेव क्रियन्तां
चूडारत्नांशुगर्भास्तव चरणयुगस्याङ्गुलीरन्ध्रभागाः ॥ १९ ॥

राजा—आर्यप्रसादादनुभूयत एवं सर्वम् । तदुपविशत्वार्यः ।

(उभौ यथोचितमुपविष्टौ)

pre-eminent [lit bull] among kings, and [thus] associa-
ted with a competent [or, worthy] monarch—these good
points heap on very great satisfaction in me. (18)

(Approaching) Victory to Vrsala!

King—(Rising up from his seat) Revered one, Candra-
gupta salutes [you]. [Falls prostrate at his feet]

Cāṇakya—(Holding him by the hand) Rise, rise up, dear
boy.

Let the interstices between the toes of your pair of
feet be ever and anon made full of [or, to have in them]
the rays from [their] crest-jewels by hundreds of kings
falling prostrate through fear, after having come again
and again—from the Himālaya [the lord of mountains]
cool with the shower of spray from the Ganges [the
river of the Gods] stumbling forth in the rocky region,
[and] from the ends of the shores of the Southern ocean,
possessing the lustre of gems flashing with diverse hues

(19)

King—All [this] is already (era) experienced [by me]
through the favour of the Revered one. Now, may Your
Reverence sit down.

[Both sit down as befits their status]

तृतीयोऽङ्कः

चाणक्यः—वृषल किमर्थं वयमाहूताः ।

राजा—आर्यस्य दर्शनेनात्मानमनुग्राहयितुम् ।

चाणक्यः—(सस्मितम्) अलमनेन प्रश्रयेण । न निष्प्रयोजनमधिकार-
वन्तः प्रभुभिराहूयन्ते ।¹ R-C. (conclude) that राजा :

राजा—कौमुदीमहोत्सवप्रतिषेधस्य किं फलमर्थः पश्यति ।²

चाणक्यः—(स्मितं कृत्वा) उपालब्धुं तर्हि वयमाहूताः ।

राजा—न हि न हि । विज्ञापयितुम् ।

चाणक्यः—यद्येवं तर्हि विज्ञापनीयानामवश्यं शिष्येण स्वैरुच्यो न
निरोद्धव्याः ।³ "Explain fully on R-C."

राजा—एवमेतत् । कः संदेहः । किंतु न कदाचिदार्यस्य निष्प्रयोजना^{१२}
प्रवृत्तिरित्यस्ति नः प्रश्नावकाशः ।

Cāṇakya—Vrsala, for what purpose have we been summoned ?

King—To favour myself with the sight of the Revered one.

Cāṇakya—(With a smile) Away with this modesty. Not without a reason are summoned officers by kings.

King—What fruit does the Revered one see from the ban on the moon-light festival ?

Cāṇakya—(Smiling) [Oh, I see]. We have been then summoned for being reprimanded !

King—No, not at all, [just] to request [you].

Cāṇakya—If [that be] so, then by the pupil should not of course be checked the free likes [or, tastes] of those who are to be requested.

King—Quite so; what [room for] doubt [there] ? But there [still] remains a scope for our question, because there could be at any time no activity [on the part] of the Revered one, without a purpose.

चाणक्यः—वृषल सम्यग्गृहीतवानसि । न प्रयोजनमन्तरा चाणक्यः
१५ स्वमेऽपि^१ चेष्टते ।

राजा—आर्य अत^२ एव शुश्रूषा मां मुखयति । ^{प्रचलितेऽत्र वा}

चाणक्यः—वृषल श्रूयताम् । इह सत्त्वर्थशास्त्रकारास्त्रिविधां सिद्धिमुप-
१० वर्णयन्ति राजायत्तां सचिवायत्तामुभयायत्तां चेति । ततः सचिवायत्तसिद्धेस्तव
किं प्रयोजनान्वेषणेन । यतो वयमेवात्र^३ नियुक्ता वत्सर्यामः ।

(राजा सक्रोध मुख परावर्तयति)

२१

(नेपथ्ये वैतालिकौ पठतः)
^{एतत्}

एकः—

आकाशं काशपुष्पच्छविमभिभवता भस्मना शुक्रयन्ती^४
शीतांशोरंशुजालैर्जलधरमालिनां क्लिभती कृत्तिमैमीम् ।

Cāṇakya—Vrsala, you have rightly grasped [the point]. Canakya does not act without a [definite] purpose [in view] even in a dream.

King—Revered one, hence exactly the desire to hear [your purpose] makes me talk [that is, ask the question].

Cāṇakya—Vrsala, listen. Pertaining to this (*tha*) indeed, writers on Politics describe three kinds of [political] administration—invested in the king [alone], invested in the minister [alone], [and] invested in both [the king and the minister jointly] So, what have you in whose case the administration is invested in the minister, to do with the finding out of [my] purpose? For, we alone appointed for this would carry on [as we like].

[The King turns away his face in wrath
(Behind the curtain, two bards recite)

First—May the unique (*apūrṇā*) body of Siva remove your affliction, like the Autumnal season,—whitening with the ashes [scattered away from it] the sky surpassing the lustre of the Kāsa flowers, throwing into the shade

१ चेष्टत इति । २ अतः प्रयोजनभाश्रया । ३ ...वात्राभियन्ता वर्नामहे ।

कापालीमुद्रहन्ती स्रजमिव धवलां कौमुदीमित्यपूर्वा^{१२}
 हास्यश्रीराजहंसा हरतु तनुरिव क्लेशमैत्री शरद्वः (२०)

अपि च

प्रत्यग्रोन्मेषजिह्वा क्षणमनभिमुखी रत्नदीपप्रभाणा-
 मात्मव्यापारगुर्वा जनिजललया जृम्भितेः साङ्गभङ्गे ।
 नागाङ्गं मोक्षमिच्छोः शयनमुख फणाचक्रवालोपधानं
 निद्राच्छेदाभिताम्रा चिरमवतु हरेर्दक्षिराकेकरा यः ॥ २१

।द्वतीयः—

सत्त्वोत्कर्षस्य धात्रा निधय इव कृताः केऽपि कस्यापि हेतो-
 र्जितारः स्वेन धाम्ना मदसलिलमुचां नागयूथेश्वराणाम् ।

the elephant-hide dark like the clouds, with the net-work
 of rays from the moon, wearing a garland formed of
 skulls white like moon-light and having swans [in the
 form] of the beauty of smiles ! (20)

Moreover,

May the look with eyes half-closed of Visnu desirous
 of leaving [his] commodious bed—the body of the serpent
 [Śesa]—with the circle of hoods as the pillow, protect
 you for long—[the look] crooked owing to the recent
 opening out [of the eyes], not facing for a moment the
 mass of lustre of the lamps [in the form] of gems [in
 the hoods of the serpent], languid in its operation,
 with particles of water produced [inside] on account of
 the yawnings accompanied by the contortions of the
 limbs, [and] slightly red on account of the break of
 sleep (21)

Second—[O] best of men, sovereign [universal]
 monarchs like you do not brook the violation of [their]
 commands, like the lions [the lords of beasts] the break-
 ing of [their] jaws, with [their] self-respect and pride
 manifested, who, pre-eminent (api) [as they are] are
 made by the creator for some reason or other the stores

दंष्ट्राभङ्गं मृगाणामधिपतय इव व्यक्तमानावलेषा
 नाज्ञाभङ्गं सहन्ते नृवर नृपतयस्त्वादृशाः सार्वभौमाः ॥ २२ ॥
 अपि च ^{best of men}

॥ भूषणाद्युपभोगेन प्रभुर्भवति न प्रभुः ।
 परैरपरिभूताज्ञस्त्वमिव प्रभुरुच्यते ॥ २३ ॥

चाणक्यः—(समतम्) प्रथमं तावद्विशिष्टदेवतास्तुतिरूपेण प्रवृत्तशर-
 द्दुणप्रख्यापनमार्श्विचनम् । इदमपरं किमिति नावधारयामि । (विचिन्त्य)
 ३ आः ज्ञातम् । राक्षसस्यायं प्रयोगः । दुरात्मन् राक्षस दृश्यसे । भोः जागर्ति
 खलु कोटिल्यः ।

राजा—आर्य वैहीनरे आभ्यां वैतालिकाभ्यां सुवर्णशतसहस्रं दापय ।

६ कञ्चुकी—यदाज्ञापयति देवः । (इति परिक्रामति)

of excellence of valour [or, mighty power], [and] the
 conquerors by [their] own magnetic power [or, might]
 of kings owning troops of elephants [also, lords of herds
 of elephants] exhibiting [their] pride-flood, [also, dis-
 charging ichor-water] ! (22).

Moreover,

|| A lord does not become a lord by the use of ornaments
 etc., he [alone], with [his] orders not stultified by others,
 like you, is [rightly] called a lord [or king]. (23)

Cāṇakya—(To himself) First again, words containing a
 blessing, pointing out to the qualities of the autumn that
 has commenced, in the form of the praise of a specific deity.
 What this latter [means] I can not make out. (Thinking)
 Ah! I know. This [is] a device of Rāksasa. [You] villain
 Rāksasa, you are seen [that is, found out]! Oh [you],
 Kautilya does indeed remain awake !

King—Noble Vaihinari, arrange to give a thousand gold
 coins (śata) to these [two] bards.

Chamberlain—As His Majesty commands. (Moves about)

चाणक्यः—(सक्रोधम्) वैहीनरे तिष्ठ न गन्तव्यम् ।^१ वृषल किमयम-
स्थाने महानर्थोत्सर्गः ।

राजा—(सक्रोधम्) आर्येणैवं सर्वत्र निरुद्धचेष्टाप्रसरस्य^२ मे बन्धनमिव
राज्यं न राज्यमिव । *रा. २४३। ५०० ५०१। १-*

चाणक्यः—वृषल स्वयमनभियुक्तानां राज्ञामेते दोषाः संभवन्ति । तद्यदि
न सहसे ततः स्वयमभियुज्यस्व ।

राजा—एते वयं स्वकर्मण्यभियुज्यामहे ।

चाणक्यः—प्रियं नः । वयमपि स्वकर्मण्यभियुज्यामहे ।

राजा—यद्येवं तर्हि कौमुदीमहोत्सवप्रतिषेधस्य तावत्प्रयोजनं श्रोतु-^३
मिच्छामः ।^{१५}

चाणक्यः—वृषल कौमुदीमहोत्सवानुष्ठानस्य किं प्रयोजनमित्यहमपि
श्रोतुमिच्छामि । १८

Cāṇakya—(*In anger*) Vaihinari, stay, do [or, you must]
not go. Vrsala, why this expenditure of a large amount at
a wrong place!

King—(*In wrath*) To me with the course of [my] acti-
vities thus restrained everywhere by the Reverend one, king-
ship is like a prison, not like kingship.

Cāṇakya—Vrsala, these defects arise in [the case of]
kings who are not themselves devoted to [their own affairs].
So, if you cannot tolerate [this state of things], then take
over [the administration] yourself.

King—Here do we devote [ourselves] to our duties.

Cāṇakya—[Quite] agreeable to us. We too devote
[ourselves] to our duties.

King—If so, then we should like, for the matter of that,
to hear the purpose of the ban on the moon-light festival.

Cāṇakya—Vrsala, I too should like to know what the
purpose is of the celebration [or, performance] of the moon-
light festival.

राजा—प्रथमं तावन्ममाज्ञाव्याघातः ।

चाणक्यः—वृषल ममापि तत्राज्ञाव्याघात एव कौमुदीमहोत्सवप्रतिषेधस्य

२१ प्रथमं प्रयोजनम् । कुतः ।

अम्भोधीनां तमालप्रभवकिसलयश्यामवेलावनाना-
२ मा पारेभ्यश्चतुर्णां चटुलतिमिकुलक्षोभितान्तर्जलानाम् ।

१ 'मालेयाम्भानपुष्पा तव वृपतिशतैरुह्यते या शिरोभिः
सा मय्येव स्खलन्ती प्रथयति विनयालंकृतं ते प्रभुत्वम् ॥ २४ ॥

अथ त्वमपरमपि प्रयोजनं श्रोतुमिच्छसि तदपि कथयामि ।

राजा—कथ्यताम् ।^३

३ चाणक्यः - शोणोत्तरे मद्रचनात्कायस्थमचलं ब्रूहि यत्तद्भद्रभटप्रभृतीनां^४
लेखपत्रं दीयतामिति ।

King—First then [is] the non-violation of my order.

Cānakya—Vrsala, for me too the violation of your order itself [was] the first purpose of the ban on the moon-light festival. How?

That your [order] which is borne on the heads, like a garland of fresh flowers, by hundreds of kings right up to the shores of the four oceans the forests on the shores of which are dark-coloured on account of the sprouts produced by the Tamāla [trees], with the waters violently agitated within by the groups of restless Timi (fish), would, when checked by me alone, proclaim your sovereignty as adorned by restraint. *modesty.* (24)

Now, if you wish to know the second purpose as well, that too I shall tell.

King—[Go on.] tell.

Cānakya—Sonottarā, say to the Kāyastha Acala in my name :—‘Let that document about Bhadrabhata and others be sent over’.

१ मालेबाज्ञा स (सु) पुष्पा । २ राजा—अयापरमपि श्रोतुमिच्छामि । चाणक्य-
तदपि कथयामि । ३ अवहितोऽस्मि । ४ प्रभृतीनामितोऽपरागादपक्रम्य मलयकेतु-
मागिनानां लेखपत्रं ।

प्रतीहारी—जं अज्जो आणवेदि । (इति निष्क्रम्य पुनः प्रविश्य) अज्ज इमं पत्तअं । [यदर्थं आज्ञापयति । ... आर्य इदं पत्रकम् ।]

चाणक्यः—(गृहीत्वा) वृषल श्रूयताम् ।

राजा—दत्तावधानोऽस्मि ।

चाणक्यः—(वाचयति) सुगृहीतनामधेस्य देवस्य चन्द्रगुप्तस्य सहोत्था-
यिनां प्रधानपुरुषाणामितोऽपरामादपक्रम्य वध्यमलयकेतुमाश्रितानां प्रमाणलेख-
पत्रमिदम् । तत्र प्रथमं तावद्गजाध्यक्षो भद्रभटः, अश्वाध्यक्षः पुरुषदत्तः,
महाप्रतीहारस्य चन्द्रभानोर्भागिनेयो द्विङ्गरातः, देवस्य स्वजनगन्धी महाराजो
वलगुप्तः, देवस्यैव कुमारसेवको राजसेनः, सेनापतेः सिंहबलस्य कर्नीयान्भ्राता
भागुरायणः, मालवराजपुत्रो रोहिताक्षः, क्षत्रगणमुख्यो विजयवर्मेति ।^१

राजा—अथैतेषामपरागहेतून्निज्ञातुमिच्छामि ।

Pratihāri—As the Revered one commands. (*Going out, re-entering*) Revered one, here [is] the document.

Cāṇakya—(*Taking it*) Vrsala, listen.

King—I am attentive.

Cāṇakya—(*Reads*) This [is] the official [or, authoritative] document [showing the record] of the principal persons, comrades in war of His Majesty Candragupta whose name is auspiciously invoked, who have resorted, after having left from here owing to disaffection, to Malaya-
ketu, the victim-designate. There first, Bhadrabhatta, Superintendent of elephants; Purusadatta, Superintendent of Cavalry; Dīngarāta, the nephew [sisters's son] of Candrabhānu, Captain of the door-guard; Mahārāja Balagupta, His Majesty's distant relative; Rājasena, His Majesty's own servant during the days of boy-hood; Bhāgurāyana, the younger brother of General Sīphabala; Rohitākṣa, the Mālava Prince, [and] Vijayavarman, Chief of the Kṣatra clan.^१

King—Now I should like to know the causes of their disaffection.

१ स्वस्ति सुगृहीत... २ परिमाणलेखपत्र । ३ (आत्मगतम्) एते वयं देवस्य कार्येऽहिताः स्मः । (मन्त्रात्) एतावदेतन् पत्रम् ।

चाणक्यः—वृषल श्रूयताम् । अत्र यावेतौ 'गजाध्यक्षाश्वाध्यक्षौ भद्रभट-
 पुरुषदत्तनामानौ तौ खलु स्त्रीमयमृगयाशीलौ हस्त्यश्वप्रेक्षणेऽनभियुक्तौ मया-
 १० विकारादवरोप्य स्वजीवनमात्रेणैव 'स्थापिताविति परपक्षे स्वेन स्वेनाधिका-
 रेण गत्वा मलयकेतुमाश्रितौ । यावेतौ दिङ्मरातवल्लुगुतौ तावप्यत्यन्तलोभाभि-
 भूतौ त्वदत्तं जीवनमवहन् मन्यमानौ तत्र बहु लभ्यत इत्यपक्रम्य मलयकेतु-
 २१ माश्रितौ । योऽप्यसौ भवतः कुमारसेवको राजसेन इति सोऽपि तव प्रसादादति-
 प्रभूतकोशहस्त्यश्वं सहसैव तन्महदैश्वर्यमवाप्य पुनरुच्छेदशङ्कयापक्रम्य
 मलयकेतुमाश्रितः । योऽयं सेनापतेः सिंहवलस्य कनीयान्त्राता भागुरायणोऽसा-
 २४ वपि तत्र काले पर्वतकेन सह समुत्पन्नसौहार्दस्तत्प्रीत्या च पिता ते चाणक्येन
 व्यापादित इत्युत्पाय^१ रहसि त्रासयित्वा मलयकेतुमपवाहितवान् । ततो
 भवदपध्यकारिषु चन्दनदासादिषु निगृहीतेषु स्वदोषाशङ्कयापक्रम्य मलयकेतु-

Cāṇakya—Vrsala, listen:—Here, as for the Superin-
 tendent of elephants and Superintendent of Cavalry, Bhadra-
 bhata and Purusadatta by name, they both, addicted to
 woman, wine and hunting, [and consequently] inattentive
 to looking after elephants and horses, were dismissed from
 [their] office by me and kept on mere subsistence-allowance;
 so, throwing their lot with [lit. having gone to] the enemy's
 side, they joined Malayaketu in their respective capacities.
 As regards Dīngarāta and Balagupta, they too obsessed by
 excessive greed, thinking the pay and allowance given by
 you to be not much, got out from here and joined Malaya-
 ketu, thinking that more could be obtained there. As for
 that Rājasena also, your servant, when you were a boy, he too
 having secured through your favour all of a sudden that
 enormous fortune,—a very large amount of cash [or trea-
 sure], elephants and horses, got away, afraid of its being
 taken back, [and] joined Malayaketu. As regards Bhāgurā-
 yana, the younger brother of General Simhabāla, he too who
 had formed friendship with Parvatāka at that time, having,
 out of affection for him given out falsely 'your father was kill-
 ed by Cānakya,' [and thus] secretly frightened him, spirited
 Malayaketu away. Thereupon, when Candanadāsa and others

१ हस्त्यश्वप्रेक्षो । २ स्थापितावित्यपक्रम्य स्वेन स्वेनाधिकारेण मलयकेतु-
 माश्रितौ । ३ इति रहसि ।

माश्रितः । तेनाप्यसौ मम प्राणरक्षक इति कृतज्ञतामनुवर्तमानेनात्मनोऽनन्तर-२७
ममात्यैर्पदं ग्राहितः । यौ तौ रोहिताक्षविजयवर्माणौ तावप्यतिमानित्वात्स्व-
दायादेभ्यस्त्वया दीयमानं मानमसहमानौ मलयकेतुमाश्रितौ । इत्येषामपराग-
हेतवः ।

३०

राजा—एवमेतेषु परिज्ञातापरागहेतुषु क्षिप्रमेव कस्मान्न प्रतिविहितमार्येण ।

चाणक्यः—वृषल न पारितं प्रतिविधातुम् ।

राजा—किमकौशलदुत प्रयोजनापेक्षया ।

३३

चाणक्यः—कथमकौशलं भविष्यति । प्रयोजनापेक्षयैव ।

राजा—प्रयोजनमिदानीं श्रोतुमिच्छामि ।

चाणक्यः—श्रूयतामवधार्यतां च । ईह खलु विरक्तानां प्रकृतीनां द्विविधं ३६
प्रतिविधानमनुग्रहो निग्रहश्च । अनुग्रहस्तावदाक्षिताधिकारयोर्भद्रमष्टपुरुषदत्तयोः

who were acting in a disloyal manner towards you, were taken into custody, he getting away, afraid of his own guilt, joined Malayaketu. He [Malayaketu] also acting out of gratitude, with the idea ' He [is] the saviour of my life,' made him accept the post of his Private Secretary. As regards the two, Rohitaksa and Vijayavarman, they both also, on account of [their] excessive pride, intolerant of the honour being conferred by you upon [your] relatives, cast in their lot with Malayaketu.—Thus [these are] the causes of their disaffection.

King—[Now], why were not counter-measures taken immediately enough by the Revered one, against these the causes of whose disaffection were thus well-known ?

Cāṇakya—Vrsala, it was not practicable to counter-act.

King—[Was it] owing to inability or out of consideration for [some] object in view ?

Cāṇakya—How could there be inability ? Of course, out of consideration for [some] object in view.

King—I should like then to hear the object in view.

Cāṇakya—Listen and ascertain [or, digest it] Here indeed, [in the case] of disaffected people [there are] two ways of counter-acting [them]—Favour and punishment.

१...पदमारोपितः । २ प्रयोजनाभिदं । ३ राजा—उभयमपि क्रियते । कथ्यताम् ।

चाणक्यः—वृषल इह । ४ सन्त्यजकृतानां ।

पुनरधिकारारोपणमेव । अधिकारश्च तादृशेषु व्यसनयोगादनभियुक्तेषु पुनरा-
 १ रोप्यमाणः सकलमेव राज्यस्य मूलं हस्त्यश्वमवसादयेत् । डिङ्गरातत्रलगुप्तयोरति-
 लुब्धयोः सकलराज्यप्रदानेनाव्यपरितुष्यतोरनुग्रहः कथं शक्यः ।
 यजसेनभागुरायणयोस्तु धनप्रणोशभीतयोः कुतोऽनुग्रहस्यावकाशः ।
 २ रोहिताक्षविजयवर्मणोरपि द्वायादमानमसहमानयोरतिमानिनोः कीदृशोऽनुग्रहः
 प्रीतिं जनयिष्यतीति परिहृतः पूर्वः पक्षः । उत्तरोऽपि खलु वयमचिरादधिगतन-
 न्दैश्वर्याः सहोत्थायिनं प्रधानपुरुषवर्गमुग्रेण दण्डेन पीडयन्तो नन्दकुलानुर-
 ५ क्तानां प्रकृतीनामविश्वास्या एव भवाम इत्यतः परिहृत एव । तदेवमनुगृहीता-
 स्मत्पक्षो राक्षसोपदेशप्रवणो महीयसा म्लेच्छबलेन परिवृतः पितृवर्धामर्षी पूर्व-

Now, favour in the case of Bhadrabhatta and Purusadatta dismissed from office [would be their] re-instatement in office itself. But restoration to office [in the case] of people like them inattentive [to their jobs] owing to being addicted to vice, would be destroying the whole foundation itself of the kingdom,—the horse and the elephant. How is [or, what sort of] favour possible [in the case] of the extremely greedy Diṅgarāta and Balagupta, who would not be satisfied even with the present of the whole kingdom? Whence [could there be] scope for favour, for the matter of that, [in the case] of Rājasena and Bhāgurāyana apprehensive of the loss of wealth [already possessed by them]? [In the case] of Rohitākṣa and Vijayavarman also, extremely proud and intolerant of the honour bestowed upon their kinsmen, what sort of favour could produce gratification?—Thus the first alternative was brushed aside [or, out of question]. The latter [alternative] also had to be indeed equally (eva) brushed aside, with the idea (iti) 'We who had [but] recently come by the wealth of the Nandas, inflicting [or, harassing with] severe punishment upon the group of prominent people who rose up along [with us], would be surely unfit to be trusted by the people [still] devoted to the Nanda dynasty. So in this manner, Parvataka's son Malayaketu favouring our [erstwhile] partisans, favourably inclined

१ व्यसनयोगेषु पुन... । २ धनप्रणोश । ३ द्वायादमानमसहमानयोरतिमानिनोः । ४ ... रोहिताक्षविजयवर्मणोः । ५ पितृवर्धामर्षी ।

राजा—अत्र तावदेवम् । राक्षसः पुनरिहैव वर्तमान आर्येणोपेक्षित इत्यत्र

किमुत्तरमार्यस्य ।

चाणक्यः—राक्षसोऽपि स्वामिनि स्थिरानुरागित्वासुचिरमेकत्र वासाच्च
शीलज्ञानां नन्दानुरक्तानां प्रकृतीनामत्यन्तविश्वास्यः प्रज्ञापुरुषकाराभ्यामुपेतः
सहायसंपदाभियुक्तः कोशवानिहैवान्तर्गरे वर्तमानः खलु महान्तमन्तःकोपमु-
त्पादयेत् । दूरीकृतस्तु बाह्यकोपमुत्पादयन्नपि कैयमप्युपायैर्वशयितुं शक्य इत्य-
यमत्रस्थ एव हृदयेशयः शङ्कुखिवोद्धृत्य दूरीकृतः ।

राजा—आर्य कस्मादिक्रम्य न गृहीतः ।

चाणक्यः—राक्षसः खल्वसौ । विक्रम्य गृहमाणो युष्मद्वलानि बहूनि

King—Here then [for the above queries is] this [your answer] What [is] the answer of the Revered one to this here—Rāksasa again, though staying just here [in the city itself], was let alone by the Revered one ?

Cāṇakya—Rāksasa too, implicitly trusted by the people devoted to the Nandas conversant with [his] character, on account of [his] steadfast devotion to [his] lord, and his stay for a long time amongst them (*ekatra*), endowed with talents and active vigour, well backed up by good friends [lit. the prosperity in the form of friends], and possessing ample treasure, would have, staying here within the city itself, indeed caused a serious internal upheaval. If removed at a distance on the other hand, although creating external discord, he could be controlled somehow with [proper] measures—With this idea, he, a dart as it were rankling in the heart when staying here, was pulled off and removed at a distance.

King—Revered one, why was he not taken by [sheer] force ?

Cāṇakya—He is indeed a Rāksasa [literally] Being taken by force, he would have destroyed large forces of yours, or would have himself perished [in the attempt]—

१ नन्दानुरक्तः । २ न दुःसाध्यो भविष्यति । इत्ययमामन्त्रोक्तिः । राजा-
न्तरिमर्षमनिहन्त्य एवोपायैर्नोपयान्तः । चाणक्यः—यथमनुरक्तान्तो भविष्यति । ननूरा-
स्येवामो हृदयेशयः शङ्कुखिवोद्धृत्य दूरीकृतः । ३ स्वयं वा विनश्येत् युष्मद्वलानि वा
विनश्येत् ।

विनाशयेत्स्वयं वा विनश्येत् । एवं सत्युभयथापि दोषः । पश्य

स हि भृशमाभियुक्तो यद्युपेयाद्विनाशं

ननु वृषल वियुक्तस्तादृशेनासि पुंसा ।

अथ तव बलमुख्यान्घातयेत्सापि पीडा

वेनगज इव तस्मात्सोऽभ्युपायैर्विनेयः ॥ २५ ॥

राजा—न शक्नुमो वयमार्यस्य वाचा वाचमतिशयितुम् । सर्वथा अमात्य-
राक्षस एवात्र प्रशस्यतरः ।

चाणक्यः—(सक्रोधम्) *Explain fully or R.C.* न भवानिति वाक्यशेषः । भो वृषल तेन ३
किं कृतम् ।

राजा—यदि न शायते तदा श्रूयताम् । तेन खलु महात्मना

लब्धायां पुरि यावदिच्छमुपितं कृत्वा प्रदं नो गले

व्याघातो जयघोषणादिषु बलाद्रस्मद्बलानां कृतः । *But in the text*

either way [there would have been] a bad outcome in this case. See—

If he again, pressed too hard, were to perish, then, Vrsala, you would surely be deprived of [the services of] a man of that type [that is, so well-known and worthy]; if [on the other hand] he were to destroy your picked troops, that too [would be] a great harm. Therefore he has to be brought round [or, trained] with [suitable] measures, like a wild elephant. (25)

King—We are unable to vanquish the Revered one in argumentation [lit. make our speech surpass the speech of the Revered one]. Anyway, minister Raksasa alone [is] in this case, far more [or most] praiseworthy.

Cāṇakya—(With anger) ' [and] not your honour, ' that [is] the remaining part of the sentence. O Vrsala! What was done by him ?

King—If it is not [already] known, then listen. That high-souled one indeed *taken*

stayed in the city captured [by us] as long as he liked, having placed his foot on our necks [that is, completely defying us], forcibly caused disturbance in the proclamations of victory etc. by our forces; [and

१ नृवगज २ मा तावदेवम् । मा तावदेवम् । भो वृषल । ३ यदि...तदा dropped.

अत्यर्थं विपुलैः स्वंनीतिविभवैः संमोहमापादिता

विश्वास्येष्वपि विश्वसन्ति मृतयो न स्वेषु वैरोषे नः ॥ २६ ॥

चाणक्यः—(विहस्य) एतत्कृतं राक्षसेन । मया पुनर्ज्ञातं नन्दमिव
नन्तमुद्धृत्य भवानिव भूतले मलयकेतू राजाधिराजैपदे नियोजित इति ।

राजा—अन्येनैवेदमनुष्ठितं किमत्रायस्य । *Explains fully*

चाणक्यः—हे मत्सरिन् ।

आरुह्यारूढकोपस्फुरणविषमिताग्राङ्गुलीमुक्तचूडां
लोकप्रत्यक्षमुग्रां सकलरिपुकुलोत्सादवीर्यां प्रतिज्ञाम् ।

केनान्येनावलिता नैव नवतिशतद्रव्यकोटीश्वरास्ते

नन्दाः पर्यायभूताः पशवं इव हताः पश्यतो राक्षसस्य ॥ २७ ॥

अपि च

consequently] our faculties of the mind completely bewitched by his abundant glorious displays of statesmanship, have no confidence even in our own trusted colleagues [or, partisans']. (26)

Cānakya—(*Laughing*) This was done by Rāksasa ! I again thought that Malayaketu was installed like you on the sovereign throne, after having uprooted you like Nanda !

King—[All] this was done by some one else. What of the Reverend one here ?

Cānakya—O malicious one,

Having made the terrible vow in the presence of [all] people, with the knot of hair [on the head] loosened by the forefingers shaking owing to the breaking forth of the anger produced, long [drawn out] owing to the extermination of the whole of the family of the enemy [involved therein], by whom else were those proud Nandas, lords of riches to the tune of nine and ninety crores of gold coins (*śata*), killed like [so many] beasts, one after another, Rāksasa looking on [that is, in the teeth of opposition by Rāksasa] ? (27)

Moreover,

१ विपुलैः नीतिभिः । २ वयोपु । ३ राजा—अथ किम् । एतन् कृतममत्य-
राक्षसेन । चाणक्यः—मया... । ४...राजपदमारोपित इति । ५ नव नवनवतिद्रव्य... ।
६ पर्यायभूताः । ७ dropped.

गुधैरावद्धचक्रं वियाति विचलितैर्दीर्घनिष्कम्पपक्षै-
 धूमैर्ध्वस्तार्कभासां सघनमिव दिशां मण्डलं दर्शयन्तः ।
 नन्दैरानन्दयन्तः पितृवननिलयान्प्राणिनः पश्य चैतान्
 निर्वान्त्यद्यापि नैते स्तुतबहलवसावाहिनो हृद्यवाहाः ॥ २८ ॥

राजा—अन्येनैवेदमनुष्ठितम् ।

चाणक्यः—आः केन ।

राजा—नन्दकुलविद्वेषिणा देवेन ।

चाणक्यः—देवमविद्वांसः प्रमाणयन्ति । *६३६३५१८ ६६*

राजा—विद्वांसोऽप्यविकृत्यना भवन्ति ।

चाणक्यः—(सङ्कोपम्) वृषल भृत्यभिः --- --- से ।

शिखां मोकुं बद्धामपि पुनरयं धावति करः

(भूमौ पादं प्रहृत्य)

प्रतिह्वामारोहं पुनरपि चलत्येव चरणः ।

See, even now these fires, fed with a large quantity of marrow dripping about, have not ceased to burn, showing the circle of the quarters as though full of clouds, with the rays [or, mass of lustre] of the sun obscured by [columns of] smoke—vultures hovering about in the sky, forming a circle, [and] having long and motionless wings, and gladdening these creatures haunting the cemetery with the [corpses of the] Nandas [and their partisans] (28)

King—[All] this was done by quite another.

Cāṇakya—Ahl By whom ?

King—By fate hating the Nanda family.

Cāṇakya—Fools regard fate as authority.

King—The wise also are non-boasters.

Cāṇakya—(With anger) Vrsala, do you wish to lord it over me like a servant ?

This hand again hurries to loosen the knot of hair though [recently] tied up; (stamping his foot on the ground)

१ The whole verse dropped. २ वृषलमन्त्रिणो । ३ Lines 1&2 dropped. ४ मामभिरोह । ५ dropped.

प्रणाशान्नन्दानां प्रशममुपयातं त्वमधुना
परीतः कालेन ज्वलयसि मम क्रोधदहनम् ॥ २९ ॥

राजा—(स्रवेणमात्मगतम्) अये कथं सत्यमेवार्थः कुपितः । तथाहि

संरम्भस्पन्दिपक्ष्मक्षरदमलजलक्षालनक्षामयापि

भ्रूमद्भोदधूमं ज्वलितमिव पुरः पिङ्गया त्रेत्रभासा ।

मन्ये रुद्रस्य रौद्रं रसमभिनयतस्ताण्डवेषु स्मरन्त्या

संजातोदग्रकर्म्पं कथमपि धरया धारितः पादघातः ॥ ३० ॥

चाणक्यः—(कृतककोपं संहत्य) वृषल वृषल अलमुत्तरोत्तरेण ।

यद्यस्मत्तो गरीयान् राक्षसोऽगम्यते तदिदं अस्त्रं तस्मै दीयताम् । (इति शस्त्र-

मुत्सृज्योत्थाय चाकाशे लक्ष बद्धा स्वगतम्) राक्षस राक्षस एव भवतः

कौटिल्यबुद्धिविजिगीषोर्बुद्धेः प्रकर्षः ।

this foot moves forth to make a vow once again; seized by Death, you are now inflaming my fire of wrath extinguished by the destruction of the Nandas. (29)

King—(*With emotion, to himself*) What ! How the Reverend one is indeed really enraged ? Thus—

The tawny lustre of [his] eye, though diluted by being washed by the clear water dripping down from the eyelids throbbing up in excitement, appears as though burning forth like fire, in which the smoke is the knittings of the eye-brow shown up; I think, the stamping of [his] foot was somehow or other [or, with great difficulty] endured by the earth, with a fierce shaking manifested, remembering with regret Rudra gesticulating the sentiment of terror at his Tāndava [rough and violent] dances ! (30)

Cāṇakya—(*Curbing his feigned anger*) Vrsala, Vrsala, enough of reply and rejoinder ! (If Rāksasa is regarded by you as superior to us, then let this sword [the badge of my office] be given to him. (Throwing down the sword, fixing his gaze at a mark in the sky, to himself) Rāksasa, Rāksasa ! This [is] the perfection of your genius [you who are] desirous of over-reaching the genius of Kautilya

१ भ्रूमद्भूतधूमं । २ ताण्डवे संस्मरन्त्या । ३ च प्रत्यक्षवदाकाशे । ४ राक्षस... प्रकर्षः dropped.

चाणक्यतश्चलितभक्तिमहं सुखेन

जेप्यामि मौर्यमिति संप्रति यः प्रयुक्तः ।

भेदः किलैष भवता सुफलः स एव ।

संपत्स्यते शठ तवैव हि दूषणाय ॥ ३१ ॥ (इति निष्क्रान्तः)

राजा—आर्य वैहीनरे अतःप्रभृत्यनाष्ट्य चाणक्यं चन्द्रगुप्तः स्वयमेव राज्यं
करिष्यतीति गृहीतार्थाः क्रियन्तां प्रकृतयः ।

कञ्चुकी—(आत्मगतम्) कथं निरुपपदमेव चाणक्यमिति नार्यचाणक्य-
मिति । हन्त संगृहीतोऽधिकारः । अथ वा न सत्त्वत्र वस्तुनि देवदोषः । कुतः ।

स दोषः साच्चयस्यैव यदसत्कुस्ते नृपः ।

याति यन्तः प्रमादेन गजो दयालत्वाच्चयताम् ॥ ३२ ॥

राजा—आर्य किं विचारयसि ।

This [policy of] dissension indeed put into effect by
you now, with the idea ' I shall easily conquer Maurya
swerved from his devotion to Cānakya,'—quite the whole
of it—will, [O] rogue, end for certain in your own un-
doing.

(31)

[Exit

King—Noble Vashinari, let it be made known to the
people—' Henceforward, Candragupta himself alone will
be ruling, ignoring Cānakya '

Chamberlain—(To himself) What ! [He uses the ex-
pression] ' Cānakya ' without any epithet, not ' noble [or,
the Revered] Cānakya.' Alas ! [His] powers are with-
drawn ! Or rather, in this matter surely His Majesty is not
at fault. How ?

That [is] the fault of the minister himself, if the king
dishonours [him] An elephant comes to be blamed for
[possessing] the character of a vicious elephant, through
the negligence of the mahout.

(32)

King—Noble one, what are you thinking of ?

१ कञ्चुकी—देव, कुलममर्षिने भद्रा मूर्तिमतिः सुविभाजिता मुन्ययमर्षि मूर्तिना
रुह्यः अभयममर्षिनाम् । मर्षीमुभया येने भवतः मर्ष्य एवेने मर्ष्यते पुनो
येनमर्षं न एव मर्ष्यताम् ॥ २ गार्दभान्वाक्यमिति dropped. ३ नह्ये ।

कञ्चुकी—देव न किञ्चित् । दिष्ट्या देव इदानीं देवः संव्रतः । (निष्क्रान्तः)

राजा—(आत्मगतम्) एवमस्मात् गुह्यमाणेषु स्वकार्यसिद्धिकामः सक्रामो
वत्वार्यः । (प्रकाशम्) शोणोत्तरे अनेन अणुकलहेन शिरोवेदना मां
प्राधते । शयनगृहमादेशय ।

प्रतीहारी—एदु एदु देवो । [एतु एतु देवः ।]

राजा—(आत्मगतम्)

॥ आर्याज्ञयैव मम लङ्घितगौरवस्य

बुद्धिः प्रवेष्टुमिव भूविवरं प्रवृत्ता ।

ये सत्यमेव हि गुरुनतिपातयन्ति

तेषां कथं नु हृदयं न भिनत्ति लज्जा ॥ ३३ ॥

(इति निष्क्रान्ताः सर्वे)

इति कृतककलहो नाम तृतीयोऽङ्कः ।

Chamberlain—Your Majesty, nothing [to speak of].
Luckily has Your Majesty become Your Majesty in reality.

[Exit

King—(To himself) While we are being thus understood
[as working independently of Cānakya], let the Reverend one
desirous of accomplishing his desired object, have his desire
fulfilled (Aloud) Sonottarā, head-ache is troubling me owing
to this useless quarrel. Direct [me] to the bed-chamber.

Pratihārī—This way, this way, Your Majesty.

King—(To himself)

The mind of me who violated the [proper] respect [due
to Cānakya] by the command of the Reverend one himself,
has as it were proceeded to enter the hollow of the earth ;
how possibly does not [the sense of] shame break the
hearts of those who again really insult [their] preceptors
[or, elders] ?

(33)

[Exit Omnes

Here ends the Third Act called ' The Feigned Quarrel. '

१ dropped. २ आर्यं शब्दं ग-ट । कञ्चुकी—पदाज्ञायति देवः । (इति
निष्क्रान्तः) । ३ निष्क्रान्तो ।

चतुर्थोऽङ्कः ।

(ततः प्रविशत्यध्वगवेषः करभकः)

करभकः—हीमाणहे हीमाणहे । [आश्चर्यमाश्चर्यम्]

१ जोअणत्तअं समाहिअं को णाम गआगअमिह करेइ ।

आट्ठाणगमणगुर्वी पहुणो अण्णा जइ ण होइ ॥ १

[योजनशतं समधिकं को नाम गतागतमिह करोति ।]

अस्थानगमनगुर्वी भोराज्ञा यदि न भवति ॥] ।

जाव अमच्चरखससस्स एदं गेहं गच्छामि । (भ्रान्तवत्परिक्लम्य) को एत्थ^३
दुवारिआणं । णिवेदेह भट्ठिणो अमच्चरखससस्स एसो करभओ तुयन्तोपाट्ठलिपुत्त-
आदो आगदो ति । [यावदमात्यराक्षसस्यैतद्देहं गच्छामि । ...कोऽत्र दीवारिका-
णाम् । निवेदय भवेऽमात्यराक्षसाय एष करभकस्त्वरमाणः पाटलिपुत्रादागत इति ।]^६

(प्रविश्य) दीवारिकः—भइ मा उच्चं मन्तेहि । एसो अमच्चो वज्जाचि-
न्ताजणिदेण जाअरेण समुप्पण्णसीसवेअणो अज्जावि सअणं ण मुच्चदि । ता

ACT IV

(*Then enters Karabhaka dressed as a traveller*)

Karabhaka—Oh! Wonder!

Who [the devil] would indeed be doing the coming
and going over a hundred Yojanas or more, if there were
not an order [to that effect] from the master, very
important [and] involving going to out-of-the-way
places ? (1)

I shall now go to this house of minister Rākṣasa. (*Moving
about like one fatigued*) Which one among the door-keepers
[is] here [on duty] ? Inform the master, minister Rākṣasa:-
' Here is Karabhaka come [back] from Pāṭaliputra in haste.'

(*Entering*) Door-keeper—My good friend, do not talk
so loudly. Here [is] the minister not yet out of bed [lit.
does not leave the bed] [owing to his] suffering from head-

१ गच्छामि-गोओ मङ्गितो । २ ...गमनं देहमात्रे । (परिक्लम्य) इदं मङ्गितो
तस्मात्तस्मात्तमे । (समस्त-दृष्ट्या) को पृथ... ३ मन्तेहि मन्तेहे ।

१ चिट्ठ मुहुत्तमं । लब्धावसरो तुह आअमणं णिवेदेमि । [भद्र मोक्षैः मन्त्रयस्व ।
एषोऽमात्यः कार्यचिन्ताजनितेन जागरेण समुत्पन्नशीर्षवेदनोऽद्यापि शयनं न मुञ्चति ।
तस्मात्तिष्ठ मुहूर्तम् । लब्धावसरस्तवागमनं निवेदयामि ।]

१२ करभकः—भद्रमुह तह करोहि । [भद्रमुख तथा कुरु ।]

(ततः प्रविशति शयनगृहगत आसनस्थः शकटदासेन सह सचिन्तो राक्षसः)

राक्षसः—(आत्मगतम्)

मम विमृशतः कार्यारम्भे विधेरविधेयता-
मपि च कुटिलां कौटिल्यस्य प्रचिन्तयतो मतिम् ।
अथ च विहिते मत्कृत्यानां निकाममुपग्रहे
कथमिदमिहेत्युन्निद्रस्य प्रयात्यनिशं निशा ॥ २ ॥

अपि च

कार्योपक्षेपमादौ तनुमपि रचयंस्तस्य विस्तारमिच्छ-
न्बीजानां गर्भितानां फलमतिगहनं गूढमुद्ग्रेदयञ्च ।

ache due to sleeplessness [lit. keeping awake] caused by
the cares of state-business. So, wait for a while. I shall
intimate your arrival [to him] when I get an opportunity
[to do so].

Karabhaka—Do so, Fine-face !

(Then is discovered Rākṣasa seated in his bed-chamber, in a
meditative mood, along with Śakatadāsa)

Rākṣasa—(To himself)

For me, carefully considering the uncontrollable
nature of Fate, and also taking proper (*pra*) cognisance
of the crooked genius of Kautilya at the commence-
ment of any enterprise, the night ceaselessly passes on,
without [my getting] any sleep, in thinking ' How
this [could go on] in the circumstances,' when the most
complete frustration of my plans has been effected all
the same !

(2)

Moreover,

Arranging first for the suggestion of the business,
even though slight [also, for the casting of the tiny
seeds of the plot, *Bijanyūsa*], [then] wishing for its
development [*Pratimukha-saṁdhi*], then exposing the

कुर्वन्बुद्ध्या विमर्शं प्रसृतमपि पुनः संहरन्कार्यजातं
कर्ता वा नाटकानामिसमनुभवति क्लेशमस्मद्विधौ वा ॥३॥

तदपि नाम दुरात्मा चाणक्यवदुः

(उपसृत्य) दौवारिकः—जेदु [जयतु]

राक्षसः—अतिसंधातुं शक्यः स्यात् ।

दौवारिकः—अमच्चो । [अमात्यः ।]

राक्षसः—(वामाक्षिस्पन्दनं सूचयित्वा आत्मगतम्) दुरात्मा चाणक्यवदु-
र्जयत्वतिसंधातुं शक्यः स्यादमात्य इति वागीश्वरी वामाक्षिस्पन्दनेन प्रस्ताव-
गता प्रतिपादयति । तथापि नोद्यमस्त्याज्यः । (प्रकाशम्) भद्र किमसि
वक्तुकामः ।

दौवारिकः—अमच्च कैरभओ दुआरे चिह्निदि । [अमात्य करभको द्वारि
तिष्ठति ।]

very mysterious concealed fruit of the seeds that had
germinated [*Garbha-sandhi*] scrutinising [the same] in
the mind [*Ātamarśa-sandhi*], and then bringing together
the [threads of the] whole business again although scat-
tered up [*Nirāhāṇa-sandhi*] a composer of dramas or
[a statesman] like ourselves does experience such
[an amount of] trouble. (3)

So, how I hope the villain Cānakya chap
(Approaching) Door-keeper-Be victorious

Rākṣasa—could be over-reached ?

Door-keeper—Minister !

Rākṣasa—(Indicating the throbbing of the left eye, to him-
self) 'May the villain Cānakya chap be victorious, could be
over-reached the minister—' this, the accidentally got up
[lit. divine] speech, associated with the matter in hand,
points out by the throbbing of the left eye. Still, effort
must not be given up. (Aloud) My good friend, what are
you desirous of stating ?

Door-keeper—Minister, Karabhaka is waiting at the
door.

१ इति...त्याज्यः dropped. २ एसी करभओ पादनिपुत्तादो आअदो इच्छदि
अमचं वेकिनुं ।

राक्षसः—शीघ्रं प्रवेशय ।

१२ दौवारिकः—तह । (इति निष्क्रम्य करभकमुपसृत्य) । भद्र उपसर्प्य अमच्चम् ।

[तथा...भद्र उपसर्प्य अमात्यम् ।] (इति निष्क्रान्तः) ।

करभकः—(उपसृत्य) जेडु अमच्चो । [जयत्वमान्यः ।]

१५ राक्षसः—भद्र उपविश ।

करभकः—जं अमच्चो आणवेदि । [यदमात्य आज्ञापयति] । (इति भूमावुपविष्टः)

राक्षसः—(आत्मगतम्) कस्मिन्प्रयोजने मयायं प्रहित इति प्रयोजनानां बाहुल्यान्न खल्वधारयामि । (इति चिन्तां नाटयति)

(ततः प्रविशति वैत्रपाणिर्द्वितीयः पुरुषः)

१ पुरुषः—ओसलेह अज्जा ओसलेह । अवेहं माणहे अवेह । किं ण पेक्खह ।

[अपसरत आर्या अपसरत । अपेत मानवा अपेत । किं न पश्यथ]

दूले पञ्चासत्ती दंसणमवि दुल्लहं अधण्णेहिं ।

कल्लाणकुलहल्लाणं देआणं विअ मणुस्सदेआणं ॥ ४ ॥

Rākṣasa—Usher [him] in at once.

Door-keeper—All right. (*Going out and approaching Karabhaka*) My good friend, approach the minister. [*Exit*

Karabhaka—(*Approaching*) Victory to the minister !

Rākṣasa—My good friend, sit down.

Karabhaka—As the Minister commands

[*Sits on the ground*

Rākṣasa—(*To himself*) I can not indeed make out owing to the multifarious activities [engaged in], on what business he was sent by me. [*Gesticulates reflecting*

(*Then enter a second man, staff in hand*)

Man—Move away, gentlemen, make way ! Get away, fellows [men], get away ! Do you not see [that is, understand]?

Let alone [lit. at a distance] close proximity ; even the sight of kings [Gods amongst men], leaders of auspicious families, like [that] of the Gods of the golden mountains, [is] difficult to be had by the unfortunate [or, poor] !

(4)

१ देआणं भूमिदेआणं ।

[द्वे प्रत्यासत्तिर्दर्शनमपि दुर्लभमधन्यैः ।

कल्याणकुलधराणां देवानामिव मनुष्यदेवानाम् ॥]

(आकाशे) अज्जा किं भणाह किंणिमित्तं ओसाळणा करीअदित्ति । अज्जा ३
। एसो वल्लु कुमालो मलयकेटु समुप्पण्णसीसवेअणं अमच्चरक्खसं पेक्खिदुं इदो
एव्व आअच्छदि । ता ओसाळणा करीअदि । [आर्याः किं भणथ किंनिमित्त-
मपसारणा क्रियत इति । आर्याः एष खलु कुमारो मलयकेतुः समुत्पन्नशीर्षवेदनम-
मात्यराक्षस प्रेक्षितुमित एवागच्छति । तस्मादपसारणा क्रियते ।] (इति निष्क्रान्तः)

(ततः प्रविशति भागुरायणेन कञ्चुकिना चानुगम्यमानो मलयकेतुः)

मलयकेतुः—(निःश्वस्यात्मगतम्) अद्य दशमो मासस्तातस्योपरतस्य ।
न चास्मामिर्वृथापौरुषाभिमानमुद्रहद्रिस्तमुद्दिश्य तोयाञ्जलिरप्यावर्जितः । प्रति-
ज्ञातमेतत्पुरस्तात् ।

चक्षस्ताडनभिन्नरत्नवलयं भ्रष्टोत्तरीयांशुकं
हा हेतुच्चरितार्तनादकरुणं भूरेणुरक्षालकम् ।
distressed

(Looking up in the sky)—Gentlemen, what do you say 'For what reason is this clearing out made?' Gentlemen, here indeed is coming just this way Prince Malayaketu to pay a visit to minister Rāksasa suffering from head-ache Therefore is this clearing out made. [Exit

(Then enter Malayaketu followed by Bhāgurāyana and the Chamberlain)

Malayaketu—(Sighing, to himself) This [lit. today, is] the tenth month since the death of [my] father. But by us vainly feeling proud of [our] manly spirit has not even been offered a handful of libation of water to him! This had been solemnly pledged [by me] before:—

By me should be offered the handful of funeral liba-
tion, to [my] father, after having now imposed on the
wives of the enemies that kind of change of state [or,
plight] caused by grief of [my] mothers, in which the
jewelled bracelets were broken at the beating of the

- तादृह मातृजनस्य शोकजनितं संप्रत्ययस्थान्तरं
- शत्रुस्त्रीषु मया विधाय गुरवे देयो निवापाञ्जलिः ॥ ५ ॥

किमत्र बहुना ।

उद्यच्छता धुरमकापुरुषानुरूपं
गन्तव्यमाजिनिधनेन पितुः पथा वा ।
आच्छिद्य वा स्वजननीजनलोचनेभ्यो
नेयो मया रिपुवधूनयनानि वाप्सः ॥ ६ ॥

(प्रकाशम्) आर्य जाजले एक एवाहममात्यराक्षसस्यातर्कितगमनेन प्रीति-
मुत्पादयितुमिच्छामि । तदुच्यन्तामस्मद्वचनादनुयायिनो राजानः—^१कृतमनुगमन-
३ क्लेशेनेति ।

कञ्चुकी—यदाज्ञापयति कुमारः । (पश्चिम्याकाशे) भो भो राजानः
कुमारः समाज्ञापयति न खल्वहं केनचिदनुगन्तव्य इति । (विलोक्य सहर्षम्)

bosom, with the upper silken garment displaced [from
its position], pitiable on account of the distressed cries
'Alas! alas! etc.' being uttered, [and] with the curly hair
on the head [made] rough with the particles of dust (5)

Why [say] more here ?

I ought to either go by the path of [my] father, by
dying in battle, bearing [as I do] the yoke worthy of a
brave man, or to take the tears to the eyes of the wives
of the enemies, after having snatched [them] from the
eyes of my mothers ? (6)

(Aloud) Noble Jājali, I wish to afford delight to minister
Rākṣasa by a surprise visit all alone. So, let the kings
[chiefs] attending [upon us] be told in our name :—' You
need not take [lit. away with] the trouble of following us.'

Chamberlain—As the Prince commands. (Moving
about, looking up in the sky) Oh you kings ! The Prince
commands :—' I should not indeed be followed by any one.'
(Beholding, with joy) Immediately after the Prince's order,
the chiefs have retired. Let the Prince see—

कुमारस्याज्ञानन्तरमेव सर्वे राजानः प्रतिनिवृत्ताः । पश्यतु कुमारः ।

सोत्सेधैः स्कन्धदेशैः खरतरकविकाकर्षणात्यर्थभुम्भै-
रश्वैः कैश्चिन्निरुद्धाः खमिव खुरपुटैः खण्डयन्तः पुरस्तात् ।

Explains fully. केचिन्मातङ्गमुखैर्विहतजवतया मूकघण्टैर्निवृत्ता
मर्यादां भूमिपाला जलधय इव ते देव नोत्पङ्गयन्ति ॥ ७ ॥

मलयकेतुः—आर्य त्वमपि संपरिजनो निवर्तस्व । भागुरायण एको
मामनुगच्छतु ।

फञ्जुकी—यदाज्ञापयति कुमारः । (इति संपरिजनो निष्क्रान्तः) ३

मलयकेतुः—सखे भागुरायण विज्ञप्तोऽहमिहागच्छद्विर्भद्रमष्टप्रभृतिभिर्यथा
न वयममात्यराक्षसद्वारेण कुमारैर्माश्रयणीयमाश्रयामहे किंतु कुमारस्य सेना-

Horses have been checked by some [chiefs], breaking
into pieces as though the sky in front by [their] hoofs,
with [their] shoulders [or, neck-region] raised up and
extremely contracted owing to the pulling up of the very
sharp bridle-bits, some have returned with [their] big
elephants with [their] bells silent [not jingling] owing
to [their] speed being checked, [thus] the kings, Your
Majesty, do not transgress the boundary [fixed for them]
by you, like oceans [not going beyond the tidal
boundary] (7)

Malayaketu—Noble one, you too go back along with the
retinue. Let Bhāgurāyana alone accompany [or, follow] me.

६ पतिं शिखरसेनं द्वारीकृत्य दुष्टमात्यपरिगृहीताच्चन्द्रगुप्तादपरक्ताः कुमारमा-
भिगामिकगुणयोगादाश्रयणीयमाश्रयामह इति । तत्र मया सुचिरमपि विचार-
यता तेषां वाक्यार्थोऽवधारितः ।

१ भागुरायणः—कुमार न दुर्बोधोऽयमर्थः । विजिगीषुमात्मगुणसंपन्नं प्रिय-
हितद्वारेणाश्रयणीयमाश्रयेदिति ननु न्याय्य एवायमर्थः ।

मलयकेतुः—सखे भागुरायण नन्वमात्यराक्षसोऽस्माकं प्रियतमो हिततमश्च ।

२ भागुरायणः—एवमेतत् । किंत्वमात्यराक्षसश्चाणक्ये बद्धवैरो न चन्द्रगुप्ते ।
तद्यदि कदाचिच्चाणक्यमातिजितकाशिनमसहमानः स साच्चिन्त्याद्वरोपयेत्ततो
नन्दकुलभक्त्या नन्दान्वय एवायमिति सुहृज्जनापेक्षया चामात्यराक्षसश्चन्द्रगुप्तेन

qualities, through Śikharasena, the Prince's General, being disaffected with Candragupta gone into the clutches of [or, patronised by] wicked ministers.' Now, although reflecting about [it] for a long time, I have not understood the meaning of their statement.

Bhāgurāyaṇa—Prince, this meaning is not difficult to make out. That one should resort to an ambitious [king] endowed with noble qualities of the heart and worthy of being resorted to, through one dear and friendly, [is] surely quite a legitimate procedure.

Malayaketu—Friend Bhāgurāyaṇa, I say, minister Rāksasa [is] the dearest and most friendly to us.

Bhāgurāyaṇa—That [is] so. ' But minister Rāksasa bears animosity to Cānakya, not to Candragupta. So, in case he [Candragupta], not tolerating the excessively haughty Cānakya, were to remove [him] from the ministership, then minister Rāksasa might make his reconciliation with Candragupta, on account of his devotion to the Nandas, thinking that after all he [Candragupta is] a scion of the Nandas, and also out of consideration for [his] group of friends. Candragupta also might approve of [such] reconciliation, thinking that he [Rāksasa is] after all a hereditary

१ कुमारमभिरामिकगुण । २ विजिगीषुमात्मगुणसंपन्नः प्रियहितद्वारेणाश्रयणीय इति-
न्यायमेव । ३ नन्दान्वयश्च ।

सह सदधीत । चन्द्रगुप्तोऽपि पितृपर्यायागत एवायामिति सधिमनुमन्येत । एवं १५
सत्यस्मात् कुमारो न विश्वसेदित्ययमेवा वाक्यार्थः ।

मलयकेतुः—युज्यते । अमात्यस्य गृहमादेशय ।

भागुरायणः—इत इतः कुमारः । (उभो परिक्रामतः) १८

भागुरायणः—इदममात्यगृहम् । प्रविशतु कुमार ।

मलयकेतुः—एष प्रविशामि ।

राक्षसः—(आत्मगतम्) अये स्मृतम् । (मरुशम्) भद्र अपि दृष्ट-२१
स्त्वया कुसुमपुरे स्तवकलशः ।

करभकः—अमच्च अह इ । [अमात्य अथ किम् ।]

मलयकेतुः—(आकर्ष्य) सखे भागुरायण कुसुमपुरवृत्तान्तः प्रस्तूयते । २४
न तत्र तावदुपसर्पाम । शृणुमस्तावत् । कुतः ।

सत्त्वभङ्गभयाद्राज्ञां कथयन्त्यन्यथा पुरं ।

अन्यथा विवृतार्थेषु स्वेरालापेषु मन्त्रिण ॥ ८ ॥

* [minister] Such being the position, the Prince would not place reliance in us '—this [is] the meaning of their words

Malayaketu—That stands to reason Direct [me] to the house of the minister

Bhāgurāyana—This way, this way, Prince.

[Both move about]

Bhāgurāyana—This [is] the minister's house May the Prince enter [it]

Malayaketu—Here I go in

Raksasa—(To himself) Ah ! I remember (Aloud) My good friend, did you see Stavakalasa at Kusumapura ?

Karabhaka—Minister, yes

Malayaketu—(Listening) Friend Bhāgurāyana, news from Kusumapura is being talked about. Let us not just proceed there, let us just listen Why ?

Ministers speak in front of kings in one way for fear of endangering [their] spirit, in another way in free [confidential] talks where matters are laid bare [or, having an unequivocal meaning]

(8)

भागुरायणः—यदाज्ञापयति कुमारः ।

राक्षसः—भद्र अपि तत्कार्यं सिद्धम् ।

३ करभकः—अमञ्चप्पसाएण सिद्धम् । [अमात्यप्रसादेन सिद्धम् ।]

मलयकेतुः—सखे भागुरायण किं तत्कार्यम् ।

भागुरायणः—कुमार गहनः सचिववृत्तान्तः । नैतावता परिच्छेत्तुं
६ शक्यते । अवहितस्तावच्छ्रोतुमर्हति कुमारः ।

राक्षसः—भद्र विस्तरेण श्रोतुमिच्छामि ।

करभकः—सुणादु अमञ्चो । अत्थि दाव अहं अमञ्चेणाण्णत्तो जह करभअ
१ कुसुमपुरं गच्छ मह वजणेण भण वैआलिअं त्थवकलसं जह चाणक्कहदएण
तेसु तेसु अण्णामङ्गेसु अणुचिट्ठीअमाणेसु चन्दउत्तो उत्तेअणसमत्थेहिं
सिलोएहिं उवसिलोअइद्वो त्ति । [शृणोत्वमात्यः । अस्ति तावदहममात्ये-
१२ नाज्ञतो यथा करभक कुसुमपुरं गच्छ मम वचनेन भण वैतालिकं स्तवकलसं

Bhāgurāyaṇa—As the Prince commands.

Rākṣasa—My good friend, has that business been accomplished ?

Karabhaka—Accomplished through the favour [or, blessings] of the Minister.

Malayaketu—Friend *Bhāgurāyaṇa*, what [is] that business ?

Bhāgurāyaṇa—Prince, a minister's affairs [are] deep; it is not possible to accurately ascertain with so much [information only]. The Prince should please first listen attentively [lit. being attentive].

Rākṣasa—My good friend, I should like to hear [the whole story] in detail.

Karabhaka—May the minister listen:—I was just ordered by the Minister as follows:—*Karabhaka*, go to *Kusumapura*; tell the bard *Stavakalasa* in my name this—'When various [acts of] disobedience would be committed by the accursed *Cānakya*, *Candragupta* should be glorified by you by singing verses calculated to incite [him].'

यथा चाणक्यहतकेन तेषु तेष्वज्ञाभङ्गेष्वनुष्ठीयमानेषु चन्द्रगुप्त उत्तेजनसमर्थः
श्लोकैरुपश्लोकयितव्य इति ।]

राक्षसः—भद्र ततस्ततः ।

१५

करभकः—तदो मए पाढलिउत्तं गडुअ सुणाविदो अमच्चसंदेसं वेआलिओ
त्येवकलसो । एत्थन्तरे णन्दउलविणासदूणस्स पोरजनस्स परितोसं समुप्पाद-
अन्तेण रण्णा आघोसिदो कोमुदीमहोस्सवो । सो अ चिरकालपरिवट्टमाणो १८
जणिदपरिचओ अभिमदैवधूजनसमागमो विअ ससिणेहं बहु माणिदो णअरज-
णेण । [ततो मया पाटिपुत्रं गत्वा श्रावितोऽमात्यसंदेशं वैतालिकः स्तवकलशः ।
अत्रान्तरे नन्दकुलविनाशदूनस्य पौरजनस्य परितोषं समुत्पादयता राजाघोषितः २१
कौमुदीमहोत्सवः । स च चिरकालपरिवर्तमानो जनितपरिचयोऽभिमतवधूजनसमागम
इय सन्नेहं बहु मानितो नगरजनेन ।]

राक्षसः—(सबाप्पम्) हा देव नन्द

२४

कौमुदी कुमुदानन्दे जगदानन्दहेतुना ।

कीदृशी सति चन्द्रेऽपि नृपचन्द्र त्वया विना ॥ ९ ॥

Rākṣasa—My good friend, what next ?

Karabhaka—Thereupon, going to Pāṭaliputra, I commu-
nicated the Minister's message to the bard Stavakalasa. In
the meanwhile, the moon-light festival was proclaimed by the
king in order to give delight to the citizens feeling morose at
the destruction of the Nanda race. And that [festival]
[opportunity to celebrate which was] returning after a long
time, with which intimacy had [already] been formed, was
hailed by the citizens with gusto, like the union with a
beloved wife.

Rākṣasa—(With tears) Alas ! King Nanda!

What sort of Kaumudi [festival, also, moon-light]
[can there be] [O] Moon amongst kings, without you,
the cause of delight to the world, even though there is
the moon [also, Candragupta] the [cause of] delight to
the night-lotuses [also, people of low tastes] ? (9)

: करभकः—तदो सो लोअलोअणणन्दभूदो अणिच्छन्तस्स एव्व तस्स
णिवारिदो चाणकहदएण । एत्थन्तरे त्थवकलसेण चन्दउत्तसमुत्तेइआ
३ सिलोअपरिपाटी पवट्ठिदा । [ततः स लोकलोचनानन्दभूतोऽनिच्छत एव तस्य
निवारितश्चाणक्यहतकेन । अत्रान्तरे स्तवकलशेन चन्द्रगुप्तसमुत्तेजिका श्लोकप-
रिपाटी प्रवर्तिता ।]

६ राक्षसः—कीदृशी सा ।

(करभकः सत्त्वोद्रेकस्येत्यादि—२-२२, २३—पूर्वोक्तं पठति)

राक्षसः—(सहर्षम्) साधु स्तवकलश साधु । काले भेदवीजमुत्तमवश्यं

१ उत्पन्नं दर्शयति । कुतः ।

सद्यः कीडारसच्छेदं प्राकृतोऽपि न मर्पयेत् ।

किं नु लोकाधिकं तेजो विभ्राणः पृथिवीपतिः ॥ १० ॥

मलयकेतुः—एवमेतत् ।

राक्षसः—ततस्ततः ।

Karabhaka—Then that [festival] which had been the delight of the eyes of the people was banned by the accursed Cānakya, in spite of his [Candragupta's] wishes. In the meanwhile, by Stavakalasa was started the recital of verses capable of inciting Candragupta.

Rākṣasa—What sort of that [recital] ?

[Karabhaka repeats III 22, 23, ' Of the excess of spirit ' etc. recited before

Rākṣasa—(With joy) Good, Stavakalasa, good ! The seed of dissension sown at the proper time would assuredly show up [its] fruit. How ?

Even an ordinary person would not put up with the sudden interruption to [his] taste for sport, what then [or, much more therefore] the Lord of the earth, possessed of spirit surpassing [that of] the world ! (10)

Malayaketu—That [is] so.

Rākṣasa—What next ?

करभकः—तदो चन्द्रउत्तेण अण्णाभङ्गकलुसिदेण पसङ्गसुइदं अमच्च- ३
गुणं पसंसिअ अपन्मंसिदो अहिआरादो चाणकहदओ । [ततश्चन्द्रगुप्तेनाज्ञा-
भङ्गकलुपितेन प्रसङ्गसूचितममात्यगुणं प्रशस्यापभ्रंशितोऽधिकाराच्चाणक्यहतकः ।]

मलयकेतुः—सखे भागुरायण गुणप्रशंसया दर्शितश्चन्द्रगुप्तेन राक्षसे ६
पक्षपातः ।

भागुरायणः—न तथा गुणप्रशंसया यथा चाणक्यवटोर्निराकरणेन ।

राक्षसः—किमयमेवैकः कौमुदीमहोत्सवप्रतिपेधश्चन्द्रगुप्तस्य चाणक्यं ९
प्रति कोपकारणमुतान्यदप्यस्ति ।

मलयकेतुः—सखे चन्द्रगुप्तस्यापरकोपकारणान्वेषणेन किं फलमेव पश्यति ।

भागुरायणः—कुमार मतिमांश्चाणक्यो न निर्वैप्रयोजनमेव चन्द्रगुप्तं कोप- १२
यिष्यति । न च कृतवेदी चन्द्रगुप्त एतावता चाणक्यगौरवमुल्लङ्घयिष्यति ।

Karabhaka—Then by Candragupta enraged at the viola-
tion of [his] order, having spoken highly of the Minister's
merits suggested by the occasion, was dismissed from office
the accursed Cānakya.

Malayaketu—Friend Bhāgurāyana, Candragupta has
shown [his] partiality for Rākṣasa by [this] high praise of
[his] merits.

Bhāgurāyana—Not so much by the high praise of [his]
merits as by the dismissal of the Cānakya chap.

Rākṣasa—Is this—the banning of the moon-light
festival—alone the cause of Candragupta's anger towards
Cānakya or is there any other ?

Malayaketu—Friend, what fruit [or good] does he
visualise in searching for another cause for Candragupta's
anger ?

Bhāgurāyana—Prince, [Rākṣasa must have reasoned
thus] the talented Cānakya would not anger Candragupta
surely without some reason; nor would Candragupta, [who
is] grateful, throw overboard [his] respect for Cānakya

सर्वथा चाणक्यचन्द्रगुप्तयोः पुष्कलात्कारणाद्यो विश्लेष उत्पद्येत स
१५ आत्यन्तिको भविष्यतीति ।

करभकः—अत्थि अण्णं वि चन्द्रउत्तस्स कोवकारणं । उवेक्खिदो अणेण
अवक्कमन्तो कुमारो मलयकेदू अमच्चरयस्सो अत्ति । [अस्त्यन्यदपि चन्द्र-
१८ गुप्तस्य कोपकारणम् । उपेक्षितोऽनेनापक्रामन् कुमारो मलयकेतुरमात्यराक्षसश्चेति ।]

राक्षसः—(सहर्षम्) सखे शकटदास हस्ततलगतो मे संप्रति चन्द्रगुप्तो
भाविष्यति । इदानीं चन्दनदासस्य बन्धनान्मोक्षस्तव च पुत्रदारैः सह समागमः ।
२१ मलयकेतुः—सखे भागुरायण हस्ततलगत इति व्याहरतः कोऽ-
स्याभिप्रायः ।

भागुरायणः—किमन्यत् । चाणक्यादपक्रुष्टस्य चन्द्रगुप्तस्योद्धरणान्न
२४ किञ्चित्कार्यमवश्यं पश्यति ।

राक्षसः—भद्र हताधिकारः कः सांप्रतमसौ ब्रूतुः ।

with this much [cause] In any case, whatever estrange-
ment results from manifold causes, would be of a permanent
[or, lasting] nature.

Karabhaka--There is another cause too for Candragupta's anger, viz. by him [Cānakya] was ignored [or, conni-
ved at] Prince Malayaketu escaping, as also minister Rāksasa.

Rāksasa--(With joy) Friend Sakatadāsa, now would
Candragupta be in the hollow of my hands ! Presently [there
would be] Candanadāsa's release from prison and your union
as well with your sons and wife

Malayaketu--Friend Bhāgurāyana, what [is] his im-
plication in saying [Candragupta would be] 'in the hollow
of [my] hand ?'

Bhāgurāyana--What else ? He does not see any neces-
sary purpose [to be accomplished] through the uprooting of
Candragupta estranged from Cānakya.

Rāksasa--My good friend, where [is] that chap deprived
of [his] office, now ?

१ जीवसिद्धे, सगते क्लेशत्रयेदः । भागुरायण —(स्वगतम्) जातः सत्य जीव-
सिद्धिप्रभृतीनां क्लेशत्रयेदः । २ हस्तगतो मे चन्द्रगुप्तो भाविष्यति इति । ३ चन्द्र-
गुप्तस्योद्धरणे सौकर्यं पश्यति । चन्द्रगुप्तस्योद्धरणेऽसौ कार्यमवश्यमवगच्छति ।

करभकः—तर्हि एव पाटलिउते पट्टिवसदि । [तत्रैव पाटलिपुत्रे -
प्रतिवसति ।]

राक्षसः—(सावेगम्) किं तत्रैव प्रतिवसति । तपोवनं न गतः प्रतिज्ञां
वा पुनर्न समारूढवान् ।

करभकः—अमञ्च तपोवणं गच्छदि त्ति सुणीअदि । [अमात्य तपोवनं ३०
गच्छतीति श्रूयते ।]

राक्षसः—शकटदास नेदमुपपद्यते । पश्य ।

देवस्य येन पृथिवीतलवासवस्य
स्वाध्यासनापनयनाभिकृतिर्न सोढा ।
सोऽयं स्वयंकृतनराधिपतेर्मनस्वी
मीर्यात्कथं नु परिभूतिमिमां सहेत ॥ ११ ॥

मलयकेतुः—सखे चाणक्यस्य तपोवनगमने पुनः प्रतिज्ञारोहणे वा कास्य
कार्यसिद्धिः ।

Karabhaka—He is staying even there in Pāṭaliputra.

Rākṣasa—(*With excitement*) What ! He is staying even there ? [Has he] not gone [or. retired] to the penance-grove, nor made a vow once again ?

Karabhaka—Minister, it is reported that he would be retiring to the penance-grove.

Rākṣasa—Śakatadāsa, this does not stand to reason. See

He, by whom was not tolerated the insult due to [his] removal from the principal seat occupied by him, at the hands of the monarch, the Indra on the surface of the earth,—how possibly could that spirited one put up with this discomfiture from Maurya [Candragupta], created king by himself ?

(11)

Malayaketu—Friend, what accomplishment of his object could there be [by Cinakya's retirement to the penance-grove or by [his] making a vow once again ?

- ३ भागुरायणः—नात्यन्तदुर्वोधोऽयमर्थः । यावद्यावच्चाणक्यहतकश्चन्द्र-
गुतादूरीभवति तावत्तावदस्य स्वार्थसिद्धिः ।

शकटदासः—अमात्य अलमन्यथा विकल्प्य । उपपद्यत एवेतत् । पश्यत्वमात्यः

राज्ञां चूडामणीन्दुद्युतिखचिताशिखे मूर्ध्नि विन्यस्तपादः
स्वैरेवोत्पाद्यमानं किमिति विपहते मौर्य आज्ञाविघातम् ।
कौटिल्यः कोपनोऽपि स्वयमभेचरणं ज्ञातदुःखः प्रतिज्ञाम्
देवांस्तीर्णप्रतिज्ञः पुनरपि न करोत्यायतिग्लानिभीतः ॥ १२ ॥

राक्षसः—सखे शकटदास एवमेतत् । गच्छ विश्रामय करभकम् ।

शकटदासः—यदाज्ञापयत्यमात्यः । (इति करभकेण सह निष्क्रान्तः)

- ३ राक्षसः—अहमपि कुमारं द्रष्टुमिच्छामि ।

Bhāgurāyaṇa—This [is] not a very difficult matter to understand. The further and further the accursed Cānakya goes away from Candragupta, in the same proportion [or, the more, is] the accomplishment of his desired object [also, self-interest].

Śakaṭadāsa—Minister, away with entertaining erroneous doubts! This certainly (*eva*) stands to reason. Let the Minister see—

How indeed would Maurya, who has placed [his] foot on the heads of kings, with the crests enveloped with the lustre of moons [in the form] of the crest-jewels, put up with the violation of [his] order brought about by his own [people or subordinates]? Cānakya too though of an angry temperament, personally cognisant of the hardships in [the performance of] the rites for malevolent purposes, [and] having fulfilled [one] vow through luck, does not again make a vow, apprehensive of discomfiture in times to come (*'ūyati*). (12)

Rākṣasa—Friend Śakaṭadāsa, that [is] so Go, see that Karabhaka is properly resting.

Śakaṭadāsa—As the Minister commands,

[Exit with Karabhaka]

Rākṣasa—I too wish to see the Prince.

१५ राक्षसः—उपलब्धम् ।

मलयकेतुः—कीदृशं तत् ।

राक्षसः—सचिवव्यसनम् । किमन्यत् अपकृष्टश्चाणक्याच्चन्द्रगुप्तः ।

१८ मलयकेतुः—आर्य सचिवव्यसनमव्यसनमेव ।

राक्षसः—अन्येषां भूपतीनां कदाचिदमात्यव्यसनमव्यसनं स्यात् । न पुनश्चन्द्रगुप्तस्य ।

२१ मलयकेतुः—आर्य नैतदेवम् । चन्द्रगुप्तप्रकृतीनां चाणक्यदोषा एवापराग-
हेतवस्तामिंश्च निराकृते प्रथममपि चन्द्रगुप्तेऽनुरक्ताः संप्रति सुतरामेव तत्रानुरागं
दर्शयिष्यन्ति ।

२२ राक्षसः—मेवम् । ताः खलु द्विप्रकाराः प्रकृतयश्चन्द्रगुप्तसहोत्थायिन्यो
नन्दकुलानुरक्ताश्च । तत्र चन्द्रगुप्तसहोत्थायिनीनां चाणक्यदोषा एव विरागहेतवो
न नन्दकुलानुरक्तानाम् । तास्तु खलु नन्दकुलमनेन पितृभूतं घातितमित्यपराग-

Rākṣasa—[Yes. It has been] found out.

Malayaketu—Of what nature [is] it ?

Rākṣasa—Defection of the minister. What else ?
Candragupta has been estranged from Cānakya.

Malayaketu—Defection of the minister [is for all
practical purposes] no [really important] defection at all.

Rākṣasa—In the case of other kings, perhaps the defec-
tion of the minister may not be [regarded as a major]
defection, but not in the case of Candragupta.

Malayaketu—Noble one, it [is] not so. The faults of
Cānakya alone [are] the causes of disaffection for Candra-
gupta's subjects. But when he is repudiated [or, dismissed]
they being from the very first attached to Candragupta,
would now be definitely (*eva*) displaying far more attachment
towards him.

Rākṣasa—Not so. They [the subjects] indeed [fall] into
two groups—those who had risen up along with Candragupta
[that is, his comrades in war], and those attached to the
Nanda family. Of them, the faults of Cānakya are the causes
of discontent for Candragupta's comrades in war alone, not
for those attached to the Nanda family. On the other hand,
they indeed agitated (*uprakṣita*) by discontent and rage that the

मर्षाभ्यां विप्रकृताः सत्यः स्वाश्रयमलभमानाश्चन्द्रगुप्तमेवानुवर्तन्ते । त्वाद्दृशं ३,
पुनः प्रतिपक्षोद्धरणे संभावितशक्तिमभियोक्तारमासाद्य क्षिप्रमेनं परित्यज्य त्वामे-
वाश्रयिष्यन्ते । अत्र निदर्शनं वयमेव ।

मलयकेतुः—आर्य किमेतदेकमेव सचिवव्यसनमाभियोगकारणं चन्द्रगुप्त- ३०
स्याहोस्विदन्यदप्यस्ति ।

राक्षसः—किमन्येर्बहुभिरपि । एतद्धि प्रधानतमम् ।

मलयकेतुः—आर्य कथमिव प्रधानतमम् । किमिदानीं चन्द्रगुप्तः स्वका- ३३
यधुरामन्यत्र मन्त्रिण्यैवात्मनि वा समासज्य स्वयं प्रतिविधातुमसमर्थः ।

राक्षसः—बाढमसमर्थः । कुतः । स्वायत्तसिद्धिपूभयात्तसिद्धिषु वा भूमि-
पालेषु तत्संभवति । चन्द्रगुप्तस्तु दुरात्मा नित्यं सचिवायत्तसिद्धिरेव स्थितश्चक्षुः ३६

Nanda dynasty standing in the relation of a father, was destroyed by him [Candragupta], [but] not securing a [proper] resort for them, would be following Candragupta himself. Having however secured an invader like you possessing power capable of uprooting the opponent, they would resort to you alone, quickly throwing him overboard. Here, we ourselves [are] an instance [proving the truth of the above remark].

Malayaketu—Noble one, is this alone, the defection of minister, the one cause for [leading an] attack on Candragupta, or is there still another ?

Rākṣasa—What [is the use] of other [causes though they be] even many? This [is] the principal [most potent] one.

Malayaketu—Noble one, how possibly [it is] the most potent one? What! Is Candragupta himself incompetent to counteract [us], by entrusting the yoke of his administration to some other minister or to [or, taking it over] himself ?

Rākṣasa—Yes. [He is] not competent; why? That is possible in respect of absolute monarchs [who control their affairs themselves] or monarchs managing the affairs jointly [with their minister]. But the villain Candragupta is definitely one whose affairs are always managed by the

र्विकल इवाप्रत्यक्षलोकव्यवहारः कथमिव स्वयं प्रतिविधातुं समर्थः स्यात् ।

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च विप्रभ्य पादावुपतिष्ठते श्रीः ।
सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतरं जहाति ॥ १३ ॥

नृपोऽपकृष्टः सचिवात्तदर्पणः स्तनंधयोऽत्यन्तशिशुः स्तनादिव ।
अदृष्टलोकव्यवहारमन्दधीर्मुहूर्तमप्युत्सहते न वर्तितुम् ॥ १४ ॥

मलयकेतुः—(आत्मगतम्) दिष्ट्या न सचिवायत्तसिद्धिरस्मि । (प्रकाशम्)
यद्यप्येवं तथापि बहुष्वभियोगकारणेपु सत्सु व्यसनमभियुञ्जानस्य शत्रुम-
३ भियोक्तुरेकान्तिकी कार्यसिद्धिर्भवति ।

राक्षसः—एकान्तिकीमेव कार्यसिद्धिमवगन्तुमर्हति कुमारः । कुतः

minister, [and so] blind to worldly affairs, like a blind man—how possibly would he be able to counteract [us, or to manage the affairs of the kingdom], himself?

Royal glory stands firm by the exceedingly powerful king and [his] minister, propping up [their] feet; she unable to bear the strain, as in the nature of a woman, abandons [in course of time] either of the two. (13)

A king, entrusting [all] to his minister, estranged from his minister, like a very small sucking infant [weaned] from the breast, dull-witted owing to [his] being non-conversant with the affairs of the world, is not able to carry on [also, to live] even for a moment. (14)

Malayaketu—(To himself) Thank God, I am not one whose affairs are entrusted to a minister. (Aloud) Even if it be so, still when there are many causes for attack, there would ensue definite [or, unalloyed] success for an invader of the enemy, making capital out of some defection [or other]

Rākṣasa—The Prince should please see here the most complete [or, unalloyed] success. How?

त्वस्युत्कृष्टबलेऽभियोक्तारि नृपे नन्दानुरक्ते पुरे
चाणक्ये चलिताधिकारविमुखे मौर्ये नवे राजानि ।
स्वाधीने मयि (इत्यङ्कोर्ले लज्जां नाटयन्)

मार्गमात्रकथनव्यापारयोगोद्यमे
त्वद्वाङ्छान्तरितानि संप्रति विभो तिष्ठन्ति साध्यानि नः ॥ १५ ॥

मलयकेतुः—यद्येवमभियोगकालमार्यः पश्यति ततः किमास्यते ।

उत्तुङ्गास्तुङ्गकूलं श्रुतमदसलिलाः प्रस्यन्दिंसलिलं

इयामाः इयामोप ऋण्डद्रुमं मलिमुखराः कल्लोलमुखरम् ।

स्रोतःखातावसीदन्तदुमुरुदशनैरुत्सादिततटाः

शोणं सिन्दूरशोणा मम गजपतयोऽप्यस्थन्तु शतशः ॥ १६ ॥

अपि च

You, the King possessed of excellent prowess, being the attacker, the city being attached to the Nandas, Cānakya being disinterested owing to being dismissed from office, Maurya [Candragupta] being a new king [recently installed on the throne], and I being at your disposal (*with this half-sad, gesticulating modesty*) prepared for doing the work of merely pointing out the way, our objects to be accomplished stand now, O powerful one, [only] having your will acting as the screen. (15)

Malayaketu—If then the Noble one sees [this] the [proper] time for an attack, why do we sit [idle] ?

Let my lordly elephants, lofty in stature, pouring down the water of ichor, dark-coloured, noisy with the [humming of] bees, battering down the banks with [their] broad tusks, and reddish with the vermilion, wade in hundreds through the Sona [red] river, with [her] lofty banks, with waters flowing rapidly, with the dark trees on the banks, noisy with the billows, [and] with the banks depressed, being dug down by the current. (16)

Moreover,

गम्भीरगर्जितरवाः स्वमदाम्बुमिश्र-
मासारचर्पमिव शीकरमुद्गिरन्त्यः ।
विन्ध्यं विकीर्णसलिला इव मेघमाला
सन्धन्तु वारणघटा नगरं मदीयाः (१७)

(इति भागुरायणेन सह निष्क्रान्तो मलयकेतुः)

राक्षसः—कः कोत्र भोः ।

(प्रविश्य) प्रियंवदकः—आणवेदु अमच्चो । [आज्ञापयतु अमात्यः ।]

राक्षसः—प्रियंवदक ज्ञायतां सांवत्सरिकाणां द्वारि कस्तिष्ठति ।

प्रियंवदकः—^१जं अमच्चो आणवेदि । (निष्क्रम्य पुनः प्रविश्य) अमच्च
एसो खु संवच्छरिओ कखणओ [यदमात्य आज्ञापयति । ...अमात्य एष खलु
सांवत्सरिकः क्षपणकः]

राक्षसः—(आत्मगतम् अनिमित्तं सूचयित्वा) कथं प्रथममेव **क्षपणकः** ।

१ प्रियंवदकः—जीवसिद्धी । [जीवसिद्धिः ।] *Explanatory note*

Let my columns of elephants, letting forth a deep grunting noise, [and] pouring forth spray of water mixed with the water of their ichor, like a shower of rain, besiege the capital [city] like rows of clouds producing a deep thundering noise, [and] scattering about [rain-] water, the Vindhya [mountain]. [17]

[*Exit Malayaketu with Bhāgurāyana*]

Rākṣasa—Who [is] there, ho !

(*Entering*) Priyamvadaka—May the Minister command.

Rākṣasa—Priyamvadaka, find out who amongst the astrologers is waiting at the door.

Priyamvadaka—As the Minister commands. (*Going out and re-entering*) Minister, here [is] the astrologer Jaina friar.

Rākṣasa—(*To himself, indicating a bad omen*) What ! At the very start, a Jaina friar ?

Priyamvadaka—Jivasiddhi.

राक्षसः--(प्रकाशम्) अवीभत्सदर्शनं प्रवेशय ।

प्रियंवदकः--तैह [तथा ।] (इति निष्क्रान्तः)

(प्रविश्य) क्षपणकः--

सासणमलिहन्ताणं पडिवज्जह मोहवाहिवेज्जाणं ।

जे भुत्तमात्तकडुअं पच्छा पत्थं उवदिसन्ति ॥ १८ ॥

[शासनमर्हतां प्रतिपद्यध्वं मोहव्याधिवैद्यानाम् ।

ये भूतमात्रकटुकं पश्चात्पथ्यमुपादिशन्ति ॥]

(उपसृत्य) धम्मसिद्धी होडु सावगाणम् । [धर्मसिद्धिर्भवतु आवकाणाम् ।] ३

राक्षसः--भदन्त निरूप्यतां तावदस्मत्प्रस्थानदिवसः ।

क्षपणकः--(नाट्येन चिन्तयित्वा) सावगा निरूप्यतां मए आ मज्झणादो
गिव्वुत्तसव्वकट्टाणा तिही संपुण्णचन्द्रा पुण्णमासी । तुह्माणं उत्तलाए-दिसाए
दक्खिणां दिसं पत्थिदाणं अ दस्सिणे णवरस्ते । अवि अ । [आनक निरूपिता
मयामध्याह्नाच्चिर्वृत्तसर्वकल्याणा तिथिः संपूर्णचन्द्रा पौर्णमासी । युष्माकमुत्तरस्या
दिशो दक्षिणां दिशं प्रस्थितानां च दक्षिणं नक्षत्रम् । अपि च ।]

Rākṣasa--(Aloud) Usher [him] in, [making him possessed] of a respectable appearance.

Priyānvadaka--All right.

[Exit

(Entering) Kṣapaṇaka--

Take to the injunctions of the Reverend Jaina Saints, [who are] the physicians for the disease of infatuation, who prescribe what is pungent only for a moment, but later on wholesome. (18)

(Approaching) May the Faithful [Jaians] secure righteousness !

Rākṣasa--Bhadanta, just look out for the day of our march.

Kṣapaṇaka--(Gesticulating meditatively) I have fixed up [or, found out] that the day of the full-moon, with the moon full, is from noon-time [onwards] [capable of] accomplishing all benefits. For you marching from the northern direction to the southern direction, the constellation [is] also favourable. Moreover,

१ कदा प्रवेशय । २ जे अमघो आगरेदि । ३ पद्ममेतत्तुअं । ४ सावगा धम्मसिद्धी होडु । ५ निरूपिदि ।

अत्थाहिमुहे सूर्ये उदिए संपुष्णमण्डले चन्द्रे ।

गमणं बुधस्स लग्गे उदिदत्थमिदे अ केडुम्मि ॥ १९ ॥

[अस्ताभिमुखे सूर्ये उदिते संपूर्णमण्डले चन्द्रे ।

गमनं बुधस्य लग्गे उदितास्तमिते च केतौ ॥]

राक्षसः—भदन्त तिथिरेव न शुध्यति ।

क्षपणकः—सावगा [श्रावक]

एकगुणा होइ तिथी चउगुणे होइ णवखत्ते ।

चउसत्तिगुणे लग्गे एसे जोइसतन्तसिद्धन्ते ॥ २० ॥

[एकगुणा भवति तिथिश्चतुर्गुणं भवति नक्षत्रम् ।

चतुःषष्टिगुणं लग्नमेव ज्योतिषतन्त्रसिद्धान्तः ॥]

ता [तस्मात्]

लग्गे होइ सुलग्गे सोमम्मि गहम्मि जइवि दुल्लग्गे ।

पाविहि दीहि लाह चन्दस्स वलेण गच्छन्ते ॥ २१ ॥

When the Sun [Rāksasa] is about to set, when the moon [Candragupta] with the orb [constituent parts of a kingdom] complete has risen [is prosperous], in conjunction with Mercury [Cānakya], with [the planets Rāhu and] Ketu [Malayaketu] rising and setting, the marching [should commence] (19)

Rāksasa—Bhadanta, the day itself is not propitious.

Kṣapaṇaka—Faithful one,

The day carries one mark, the constellation carries four marks, the conjunction sixty-four marks—this [is] the considered statement [or, established doctrine] of the science of Astrology. (20)

Therefore,

a conjunction, although an inauspicious conjunction [in itself], becomes an auspicious conjunction, when [there is] an auspicious planet [presiding over it]; marching under the power of the moon [also, Candragupta], secure a lasting benefit. (21)

१ गमणे बुधस्स लग्गं । २ शदगुणे अ चन्द्रे । चउशदगुणे अ लग्गे । ३ यहाहि दुल्लग्गं । ४ यहेमि दीह सिद्धिं ।

[लग्नं भवति सुलग्नं सौम्ये ग्रहे यद्यपि दुर्लग्नम् ।

प्राप्नुहि दीर्घं लाभं चन्द्रस्य बलेन गच्छन् ॥]

राक्षसः—भदन्त अपरैः सावत्सरिकैः सह संवाद्यताम् ।

क्षपणकः—संवादेषु सावगो । अहं उण गमिस्मि । [संवादयतु श्रावकः ।
अहं पुनर्गमिष्यामि ।]

राक्षसः—न खलु कुपितो भदन्तः ।

क्षपणकः—कुविदे ण तुम्हाणं भदन्ते । [कुपितो न युष्माकं भदन्तः ।]

राक्षसः—कस्तर्हि ।

क्षपणकः—भअवं कअन्तो । जेण अत्तणो पक्खं उज्झिअ परपक्खो,
प्पमाणीकरीअदि । [भगवान्कृतान्तः । येनात्मनः पक्षमुज्झित्वा परपक्षः प्रमाणी-
क्रियते ।] (इति निष्क्रान्तः)

राक्षसः—प्रियंवदक ज्ञायतां का वेला वर्तत इति ।

प्रियंवदकः—अमच्च अत्थाहिलासी भअवं सूरौ । [अमात्य अस्ताभिलाषी
भगवान्सूर्यः ।]

Rākṣasa—Bhadanta, talk the matter over with other astrologers.

Kṣapaṇaka—Let the faithful one talk it over; I, for the matter of that, shall go.

Rākṣasa—Surely Bhadanta has not become angry?

Kṣapaṇaka—Bhadanta is not angry with you.

Rākṣasa—Who then?

Kṣapaṇaka—The divine accepted dictum [of astrology, also, the God of death]; inasmuch as, having abandoned your own side [that of Candragupta], you regard the other side [Malayaketu] as an authority. [Exit

Rākṣasa—Priyamvadaka, find out what the time [or hour] is.

Priyamvadaka—Minister, the divine sun [is] about to set [lit. desirous of setting].

१ प्रियंवदकः—जे अमचो जागवेदि । (इति निष्क्रम्य पुनः मरिच्य)

१५ राक्षसः—(उत्थाय विलोक्य) अये अस्ताभिलाषी भगवान्भास्करः ।
(संप्रति हि

आविर्भूतानुरागाः क्षणमुदयगिरेरुज्जिह्वानस्य मानोः

पर्णच्छायेः पुरस्तादुपवनतरवो दूरमाश्वेव गत्वा ।

एते तस्मिन्निवृत्ताः पुनरपरगिरिप्रान्तपर्यस्तविम्बे

प्रायो भृत्यास्त्यजन्ति प्रचलितविभवं स्वामिनं सेवमानाः ॥ २२ ॥

(इति निष्क्रान्ताः सर्वे)

इति राक्षसोद्योगो नाम चतुर्थोऽङ्कः ।

1. Rākṣasa—(*Rising up, beholding*) Oh, the divine sun [is]
about to set. For now

These trees in the garden, putting on a reddish hue
[also, manifesting their affection] for a while, having
quickly enough gone far away in front of the sun as he
got separated [that is, rose up] from the mountain
of rise, by means of the dense shade of leaves, have
[now] turned back again, when he has [his] orb thrown
about on the region of the Western [lit. other] moun-
tain; generally servants attending upon [their] masters
leave him when his glory is slipping away. (22)

[*Exeunt Omnes*

Here ends the Fourth Act, called
' Rākṣasa's Activity '

पञ्चमोऽङ्कः ।

(ततः प्रविशति लेखमलंकरणस्थगिकां मुद्रितां चाशय सिद्धार्थकः)

सिद्धार्थकः—हीमाणहे हीमाणहे । [आश्चर्यमाश्चर्यम् ।]

बुद्धिजलाणिज्झरेहिं सिञ्चन्ती देसकालकसोहिं ।

वंसिस्सदि कज्जफलं गुरुअं चाणक्कणीदिलदा ॥ १ ॥

[बुद्धिजलनिर्झरैः सिञ्च्यमाना देशकालकलशैः ।

दर्शयिष्यति कार्यफलं गुरुं चाणक्यनीतिलता ॥]

ता गहीदो मए अज्जचाणक्केण पदमलेहिदो अमच्चरयत्तसस्स मुद्दालंछिओ ३
अअं लेहो तस्स जेव्व मुद्दालंछिआ इअं आहरणपेडिआ । चालिदोहिं किल
पाडलिउत्तं । जाव गच्छामि । (परिक्रम्यावलोक्य च) कहं खवणओ आज-
च्छदि । जाव से अंसउणभूदं वंसणं मह संमदं एव्व ता ण पडिहरामि । ६
[तद्गृहीतो मयार्यचाणक्येन प्रथमलेखितोऽमात्यराक्षसस्य मुद्रालाञ्छितोऽयं लेखस्त-
सैनमुद्रालाञ्छितेयमाभरणपेटिका । चालितोऽस्मि किल पाटलिपुत्रम् । यावद्गच्छामि ।

ACT V

(Then enter Siddhārthaka taking with him a letter and a sealed casket containing ornaments)

Siddhārthaka—Oh ! Wonder !

The creeper [in the form] of Canakya's state-craft, being sprinkled over with streams of water [in the form] of intellect by means of jars [in the form] of [proper] time and place, will be yielding the rich fruit [in the form] of the desired object. (1)

Now, I have in [my] possession [or, taken with me] this document caused to be written before by the revered Canakya, [and] sealed with the signet-ring of minister Rakasa [and] this casket containing ornaments sealed with his same seal. And I am supposed (kita) to be moving on to Pataliputra I shall proceed. (Moving about and beholding)

९ ... कथं क्षपणक आगच्छति । यावदस्याशकुनभूतं दर्शनं मम संमतमेव तस्मान् परिहृतमि ।]

(प्रविश्य) क्षपणकः—

अलहन्ताणं पणमामि जे दे गंभीलदाए बुद्धीए ।

लोउत्तलेहिं लोए सिद्धिं मग्गेहिं गच्छन्दि ॥ १ ॥

[अर्हतः प्रणमामि ये ते गम्भीरतया बुद्धेः ।

लोकोत्तरील्लोके सिद्धिं मार्गं गच्छन्ति ॥]

३ सिद्धार्थकः—भदन्त वन्दामि । [भदन्त वन्दे ।]

क्षपणकः—सावगा धम्मसिद्धी होडु । (निर्वर्ण्य) सावगा पत्थाणंसमुव्वहणे

किदव्ववसाअं विअ तुमं पेक्खामि । [आवक धर्मासिद्धिर्भवतु । ... आवक

प्रस्थानसमुव्वहणे कृतव्यवसायमिव त्वां प्रेक्षे ।]

सिद्धार्थकः—कहं भदन्तो जाणादि । [कथं भदन्तो जानाति ।]

क्षपणकः—सावगा किं एत्थ जाणिद्व्वं । एसो दे मग्गोदेसकुसलो सउणो

करगदो लेहो अ सूअदि । [आवक किमत्र ज्ञातव्यम् । एष ते मार्गदेशकुशलः

शकुनः करगतो लेखश्च सूचयति ।]

सिद्धार्थकः—जाणिदं भदन्तेण । देसन्तरं पत्थिदोहि । ता कहेडु भदन्तो

What! Is the Jaina friar coming? As his sight which should be a bad omen is actually agreeable to me, I shall not avoid [him].

(Entering) Kṣapaṇaka—

I bow to the Worthy [Jaina] saints—them who with the depth of [their] intellect, attain to salvation in the world, by extraordinary paths (2)

Siddhārthaka—Bhadanta, I salute [you]

Kṣapaṇaka—Faithful one, may you secure righteousness! (Scrutinizing) Faithful one, I see you as though engaged in arranging for starting on a journey.

Siddhārthaka—How does Bhadanta know?

Kṣapaṇaka—Faithful one, what is there to be known here? Here this document in [your] hand itself—a bird capable of supplying information about [your] journey, indicates [it].

Siddhārthaka—Bhadanta has [rightly] divined. I am

१ पणमामो । २ पत्थाणे किदव्ववसाअं तुमं । ३ मग्गदेशकुसलो लेहो ।

कीदिसो अज्ज दिवसो ति । [ज्ञात भदन्तेन । देशान्तरं प्रस्थितोऽस्मि । तस्मात्क-१२
ययतु भदन्तः कीदृशोऽयं दिवस इति ।]

क्षपणकः—(विहस्य) सावगा मुण्डिअमुण्डो णवसत्ताइं पुच्छसि । [आवक
मुण्डितमुण्डो नक्षत्राणि पृच्छसि ।] १५

सिद्धार्थकः—भदन्त संपदं वि किं जादं । कहेहि । पत्थाणस्स जइ अणु-
कुलं भविस्सदि तदो गमिस्सं । अण्णधा निवत्तिस्सं । [भदन्त सांप्रतमपि किं
ज्ञातम् । कथय । प्रस्थानस्य ययतुकूलं भविष्यति तदा गमिष्यामि । अन्यथा १८
निवर्तिष्ये ।]

क्षपणकः—सावगा ण संपदं एदस्सि मलअकेडुकडए अणुकूलं भविस्सदि ।
[आवक न सांप्रतमेतास्मिन्मलयकेतुकटकेऽनुकूलं भविष्यति ।] २१

सिद्धार्थकः—भदन्त कहेहि कुदो एदम् । [भदन्त कथय कुत एतत् ।]

क्षपणकः—सावगा णिसामेहि । पुदमं दाव एत्थ कडए लोअस्स आणि-
वारिदो णिग्गमप्पवेसो आसी । दाणि इदो पच्चासण्णे कुसुमपुले ण कोवि २४
अमुदालंछिओ णिग्गमिडुं पवेहुं वा अणुमोदीअदि । ता जादि भाउराअणस्स
मुदालंछिओ तदो गच्छ विस्सद्धो अण्णहा चिट्ठ । मा गुम्माहिआरिएहिं
संजमिअकलचलणो राअकुलं पवेसीअसि । [आवक निशमय । प्रथमं तावदत्र २७

[just] starting to go to another country. So, let Bhadanta tell
[me] what sort of day [is] to-day.

Kṣapaṇaka—(*Laughing*) Faithful one, after having got
[your] head shaved, you are inquiring about the constella-
tions [whether they are auspicious for shaving purposes
or not] !

Siddhārthaka—What is affected [that is, what harm is
there] even now ? Tell [me] If it be favourable for the
journey, I shall go on; otherwise, I shall turn back.

Kṣapaṇaka—Faithful one, at the present moment,
nothing could be favourable in this camp of Malayaketu.

Siddhārthaka—Bhadanta, tell [me] whence [is] this ?

Kṣapaṇaka—Faithful one, listen. At first, in this camp
there was unrestricted egress and ingress of people. Now,
Kusumapura being quite near from here, no one is permitted
to get out or get in, unless possessed of a pass-port [seal-

१ मुदं मुग्गारिअ । २ सावगामं । ३ अणुकुलेअ अणुगुडलेअ वा अण्णदिअमुद्वेअ
गच्छीअदि ।

कटके लोकस्यानिवारितो निर्गमप्रवेश आसीत् । इदानीमितः 'प्रत्यासत्ते कुसुमपुरे
न कोऽप्यमुद्रालाञ्छितो निर्गन्तुं प्रवेष्टुं वानुमोद्यते । तद्यदि भागुरायणस्य मुद्रा-
३० लाञ्छितस्तदा गच्छ विश्रब्धोऽन्यथा तिष्ठ । मा गुल्माधिकारिकैः समितकरचरणो
राजकुलं प्रवेश्यसे ।]

सिद्धार्थकः—किं ण जानादि भदन्तो अमच्चरखसस्स सण्णिहिदो ति ।
३३ ता अमुद्रालंछिदं वि मं णिक्कमन्तं कस्स सत्ती णिवारेदुं । [किं न जानाति
भदन्तोऽमात्यराक्षसस्य संनिहित इति । तदमुद्रालाञ्छितमपि मा निष्कामन्तं
कस्य शक्तिर्निवारयितुम् ।]

३६ क्षपणकः—(सावेगम्) सावगा रवखसस्स पिसाचस्स वां होहि ण उण
अमुद्रालंछिदस्स इदो णिक्कमणोवाओ । [आवक राक्षसस्य पिशाचस्य वा भव
न पुनरमुद्रालाञ्छितस्येतो निष्कमणोपायः ।]

३९ सिद्धार्थकः—भदन्त मा कुप्प भण मे कज्जसिद्धी होदु ति । [भदन्त मा
कुप्य भण मे कार्यसिद्धिर्भवत्विति ।]

क्षपणकः—सावगा गच्छ । होदु दे कज्जसिद्धी । अहं वि भाउराअणादो
४२ मुदं जाचेमि । [आवक गच्छ भवतु ते कार्यसिद्धिः । अहमपि भागुरायणान्मुद्रां
याचे ।] (इति निष्क्रान्तो)

इति प्रवेशकः

impression] So, if [you are] in possession of a sealed pass
from Bhāgurāyana, then go without hesitation, otherwise
stay [here], lest with [your] hands and feet fettered, you
might be taken to the king [or, guard-room] by the out-
post officers.

Siddhārthaka—Does not Bhadanta know that [I] am a
personal attendant upon minister Rāksasa? So, who can
dare [lit. has the power] to prevent me from getting out,
although having no sealed pass?

Kṣapaṇaka—(With excitement) Faithful one, you may
be [an attendant] of Rāksasa or of a ghost; but there is no
other means of egress from here for one having no pass.

Siddhārthaka—Bhadanta, do not be angry; say that
there would be success in my undertaking.

Kṣapaṇaka—Faithful one, go; let there be success in
your undertaking. I too would beg for a pass from
Bhāgurāyana. [Exeunt Both]

Here ends the Prāśastaka

१ जह अहं अमचारखसस्य केरओ सिद्धत्यओ । २ वा वेलगे होहि । ३ कुप्य मे
पज्जसिद्धी होदु ।

(ततः प्रविशति पुरुषेणानुगम्यमानो भागुरायणः)

भागुरायणः—(स्वगतम्) अहो वैचित्र्यमार्चवाणक्यनीतेः ।

मुहुर्लक्ष्योद्भेदा मुहुरधिगमाभावगूहना
 मुहुः संपूर्णाङ्गी मुहुरतिकृशा कार्यवशतः । *swet*
 मुहुर्नृस्यद्वीजा मुहुरपि बहुप्रापितफले-
 १-६ त्यहो चित्राकारा नियतिरिव नीतिनर्याविदः ॥ ३ ॥

(प्रकाशम्) भासुरक न मां दूरीभवन्तमिच्छति कुमारः । अतोऽस्मिन्नवा-
 स्थानमण्डपे न्यस्यतामासनम् ।

पुरुषः—एदं आसणं । उपविसदु अज्जो । [एतदासनम् । उपविशत्वार्यः ।] ३

भागुरायणः—(उपविश्य) भद्र यः कश्चिन्मुद्रार्थी मां द्रष्टुमिच्छति स
 त्वया प्रवेशयितव्यः ।

पुरुषः—ज अज्जो आणवेदि । [यदार्थआज्ञापयति ।] (इति निष्क्रान्तः) ६

(Then enter Bhāgurāyana followed by an attendant)

Bhāgurāyana—(To himself) Oh the marvellous nature
 of the policy of the revered Cānakya !

Now with the manifestation perceptible, now mysteri-
 ous owing to the absence of comprehension, now com-
 plete in all [its] parts, now very meagre in conformity
 with the purpose in view, now with the seed disappear-
 ing, now yielding ample fruit—thus varied in character
 [also, having the nature of a picture], oh wonder, [is]
 the statesmanship of the statesman, like Destiny ' i (3)

(Aloud) Bhāsura, the Prince does not wish me to be
 away from him. So, let the seat be kept in this very assem-
 bly-room.

Puruṣa—Here [is] the seat. May the Noble one sit down.

Bhāgurāyana—(Sitting down) My good friend, anybody
 who wishes to see me for [lit. desirous of] a pass should be
 ushered in by you.

Puruṣa—As the Noble one commands.

[Exit]

भागुरायणः—कष्टमेवमस्मासु स्नेहवान्कुमारो मलयकेतुरतिसंधातव्य इत्यहो
दुष्करम् । अथवा

कुले लज्जायां च स्वयंशसि च माने च विमुखः

शरीरं विक्रीय क्षणिकधनलोभाद्धनवति ।

तद्वाज्ञां कुर्याणो हितमहितमित्येतदधुना

। विचारातिक्रान्तः किमिति परतन्त्रो विमृशति ॥४॥ *why does he*
(ततः प्रविशति प्रतीहार्यनुगम्यमानो मलयकेतुः) *how does*

मलयकेतुः—(स्वगतम्) अहो राक्षसं प्रति विकल्पबाहुल्यादाकुला मे
३ बुद्धिर्न निश्चयमाधिगच्छति । कुतः ।

भक्त्या नन्दकुलानुरागद्वया नन्दान्त्रयालम्बिना

किं चाणक्यनिराकृतेन कृतिना मौर्येण संधास्यते ।

Bhāgurāyaṇa—Alas ! That Prince Malayaketu who is affectionate towards us to such an extent, has to be deceived—Oh how difficult to do it ! Or,

Having turned [his] face away from [considerations about his] family [or, high birth] and [sense of] shame, and his own reputation and pride, having sold [his] body through the greed of momentary riches to a wealthy fellow, and acting under his orders, why should a man dependent upon others, now deliberate whether a thing is good or bad, [when he has] gone beyond [the stage of] discussion ?

(4)

(Then enter Malayaketu followed by the Pratihārī)

Malayaketu—(To himself) Oh, my mind influenced by many a misgiving pertaining to Rākṣas, does not arrive at any conclusion. How ?

Would he, owing to [his] devotion [made] firm by [his] affection for the Nanda family, make peace with Maurya [Candragupta] belonging to the Nanda dynasty, who has [now] gained [his] end [or, shown himself to be a hero] by the repudiation of Cāṇakya; or

स्थैर्यं भक्तिगुणस्य बाधिमणयन्कि सत्यसंधो भवे-
दित्यारूढकुलालचक्रमिव मे चेतश्चिरं भ्राम्यति ॥५॥

(प्रकाशम्) विजये क भागुरायणः ।

प्रतीहारी—कुमार एसो खु कटआदो णिकामिदुकामाणं मुद्दासंपदानं
अणुचिट्ठदि । [कुमार एष खलु कटकाभिन्कमितुकामानां मुद्दासंपदानमनुतिष्ठति ।] ३

मलयकेतुः—विजये मुहूर्तमसंचारा भव यावदस्य पराङ्मुखस्यैव पाणिभ्यां
नयने पिदधामि ।

प्रतीहारी—जं कुमारो आणवेदि । [यत्कुमार आज्ञापयति ।] ६

(प्रविश्य) पुरुषः—अज्ज एसो खु खवणओ मुद्दाणिमित्तं अज्जं पेक्खिदु-
मिच्छदि । [आर्य एष खलु क्षपणको मुद्दानिमित्तमार्यं प्रेक्षितुमिच्छति ।]

भागुरायणः—प्रवेश्य । ९

पुरुषः—तेह । [तथा ।] (इति निष्क्रान्तः)

(प्रविश्य) क्षपणकः—धम्मसिद्धी सावगाणं होदु । [धर्मसिद्धिः आन-
काणां भवतु ।] १२

would be, thinking highly of the firmness of the quality of devotion [or, fidelity], be true to [his] promise? — thus my mind, as though mounted upon a potter's wheel, goes on revolving for a long time. (5)

(Aloud) Vijayā, where [is] Bhāgurāyana?

Pratihārī—Prince, here indeed is he engaged in issuing passes to those desirous of getting out of the camp.

Malayaketu—Vijayā, remain steady [motionless] for a while, while I close his eyes with [my] hands, when his face is just turned away [from me].

Pratihārī—As the Prince commands.

(Entering) Puruṣa—Noble one, here indeed [is] a Jaina friar who wishes to see the Noble one in connection with the pass.

Bhāgurāyana—Usher [him] in.

Puruṣa—All right.

[Exit]

(Entering) Kṣapaṇaka—Let there be acquisition of righteousness by the Faithful

भागुरायणः—(अवलोक्य स्वगतम्) राक्षसस्य मित्रं जीवसिद्धिः ।
(प्रकाशम्) भदन्त न खलु राक्षसस्य प्रयोजनमेव किञ्चिदुद्दिश्य गम्यते ।

१५ क्षपणकः—(कर्णौ पिधाय) सन्तं पावं सन्तं पावं । सावगा तर्हि गमिस्सं
जहिं रक्खसस्स पिसाचस्स वा णामं वि ण सुणीअदि । [शान्तं पापं शान्तं
पापम् । श्रावक तत्र गमिष्यामि यत्र राक्षसस्य पिशाचस्य वा नामापि न श्रूयते ।]

१८ भागुरायणः—बलवान्सुहृदि प्रणयकोपः । तत्किमपराद्धं राक्षसेन भदन्तस्य ।
क्षपणकः—सावगा ण मम किंवि रस्खसेण अवरद्धं । सअं जेव्व मन्द-
भग्गो अत्तणो अवलद्धामि । [श्रावक न मे किमपि राक्षसेनापराद्धम् । स्वयमेव
१९ मन्दभाग्य आत्मनोऽपराध्यामि ।]

भागुरायणः—भदन्त वर्द्धयसि मे कुतूहलम् । श्रोतुमिच्छामि ।

मलयकेतुः—(स्वगतम्) अहमपि श्रोतुमिच्छामि ।

Bhāgurāyaṇa—(*Looking at him, to himself*) Oh, [he is]
Rāksasa's friend, Jīvasiddhi ! (*Aloud*) Bhadanta, surely you
are not going in connection with some definite business
of Rāksasa ?

Kṣapaṇaka—(*Closing his ears*) God forbid ! Let evil be
averted ! Faithful one, I am going there where would not
be heard even the name of Rāksasa or of a ghost.

Bhāgurāyaṇa—Very strong is this [your] love-anger
towards a friend ! So, how has Rāksasa offended Bhadanta ?

Ksapaṇaka—Faithful one, Rāksasa has not offended me
in any way ; I myself, unfortunate [that I am], have
offended myself.

Bhāgurāyaṇa—Bhadanta, you are increasing my curio-
sity. I should like to hear [more about it].

Malayaketu—(*To himself*) I too would like to hear.

१ नाट्येनावलोक्य । २ पिसाचस्स वा dropped ३ मलयकेतुः—(स्वगतम्)
मम च । भागुरायणः—श्रोतु... । * श्रोतुमिच्छामि dropped.

क्षपणकः—सावगा किं अणेण असुणिदब्बेण सुदेण । [आवक किमनेना- २४
श्रोतव्येन श्रुतेन ।]

भागुरायणः—यदि रहस्यं तत्तिष्ठतु ।

क्षपणकः—सावगा ण रहस्सं किंहुं अदिणिसंसं । [आवक न रहस्यं २७
किंवतिनृशंसम् ।]

भागुरायणः—यदि न रहस्यं तत्कथ्यताम् ।

क्षपणकः—सावगा ण रहस्सं एदं तहवि ण काहिस्सं । [आवक न ३०
रहस्यमेतत्तथापि न कथयिष्यामि ।]

भागुरायणः—अहमपि मुद्रां न दास्यामि ।

क्षपणकः—(स्वगतम्) युक्तमिदानीमर्थिने कथयितुम् । (प्रकाशम्) का ३३
गदी^१ । सुणाहु सावगो । अत्थि दाव हगे मन्दभगो पट्टमं पाटलिउत्ते णिवसमाणे
रक्षसेण मित्तत्तणं उवगदे तहिं अवसले लवससेण गूढं विसकण्णआपओअं
उप्पादिअ घादिदे देवे पव्वदीसले । [का गतिः । शृणोतु आवकः । अस्ति तावद्दहं ३६
मन्दभाग्यः प्रथम पाटलिपुत्रे निवसन् राक्षसेन मित्रत्वमुपगतः । तस्मिन्नवसरे
राक्षसेन गूढविषकन्यकाप्रयोगमुत्पाद्य घातितो देवः पर्वतेश्वरः ।]

Kṣapaṇaka—Faithful one, what [is the use] of hearing
[what is] not fit to be heard ?

• Bhāgurāyaṇa—If [it is] a secret, let it remain [so].

Kṣapaṇaka—Faithful one, [it is] not a secret, but some-
thing too terrible.

Bhāgurāyaṇa—If not a secret, then tell [it].

Kṣapaṇaka—Faithful one, it [is] not a secret, still I
shall not tell [it].

Bhāgurāyaṇa—I too will not give [you] the pass.

Kṣapaṇaka—(To himself) [It is] proper now to tell [it]
to [him] who is so eager about it. (Aloud) What [other]
course ? Let the faithful one listen. Unfortunate [that I
am], I first residing at Pāṭaliputra, came to form friendship
with Rākṣasa. At that time King Parvatesvara was assassi-
nated by Rākṣasa, by putting into execution the secret means
of the poison-maiden.

१ रुदिना रुदेन । २ हिंदु... dropped. ३ एगे मीदेमि । मुणाहु ।

४ वसतम् ।

३९ मलयकेतुः—(सचाण्णमात्मगतम्) कथं राक्षसेन घातितस्तातो न
चाणक्येन-। R.C.-o

भागुरायणः—भदन्त ततस्ततः ।

४२ क्षपणकः—तदो हगे रक्खसस्स मिच्चं ति कहुअ चाणक्खहदएण, सणि-
कालं णअरादो णिव्वासिदे । दाणिं वि रक्खसेण अणेअअकज्जकुसलेण किंवि
तालिसं आलहीअदि जेण हगे जीअलोआदो णिकासिज्जेमि ! [ततोऽहं राक्ष-
४५ सस्य मित्रमिति कृत्वा चाणक्यहतकेन सनिकार नगराभिर्वासितः । इदानीमपि
राक्षसेनानेकाकार्यकुशलेन किमपि तादृशमारभ्यते येनाहं जीवलोकाणिष्कासिष्ये ।]

भागुरायणः—भदन्त प्रतिश्रुतराज्यार्द्धमनिच्छता चाणक्यहतकेनेदमकार्य-
४८ मनुष्ठितं न राक्षसेनेति श्रुतमस्माभिः ।

क्षपणकः—(कर्णौ पिधाय) सन्तं पात्रं । चाणक्केण विसकण्णाए णामं
वि ण सुदम् । [शान्त पापम् । चाण्क्येन विषकन्याया नामापि न-श्रुतम् ।]

Malayaketu—(With tears, to himself) 'What! Father murdered by Rāksasa! Not by Cānakya?

Bhāgurāyaṇa—Bhadanta, what next?

Kṣapaṇaka—Thereupon, the accursed Cānakya bearing in mind (*krtvā*) that I was Rāksasa's friend, banished me away with disgrace from the city. Now also, something or other of that nature is set on foot by Rāksasa skilled in [planning] many a bad business, by which I shall be turned out of the world of mortals.

Bhāgurāyaṇa—Bhadanta, we had heard this bad deed was perpetrated by the accursed Cānakya who did not want [to give] the promised half of the kingdom, [and] not by Rāksasa.

Kṣapaṇaka—(Closing his ears) God forbid! Cānakya did not even [so much as] know the name of the poison-maiden!

भागुरायणः—भदन्त इयं मुद्रा दीयते । एहि कुमारं श्रावय ।

५१.

मलयकेतुः—(उपसृत्य)

श्रुतं सखे श्रवणविदारणं वचः सुहृन्मुखाद्रिषुमधिकृत्य भाषितम् ।
पितुर्यध्वस्यसनमिदं हि येन मे चिरादपि द्विगुणमिदार्थं वर्धते ॥ ६ ॥

क्षपणकः—(स्वगतम्) अये श्रुतं मलयकेतुहृत्केन । हन्त कृतार्थोऽस्मि ।

(इति निष्क्रान्तः)

मलयकेतुः—(प्रत्यक्षवदाकाशे लक्ष्यं वद्ध्वा) राक्षस राक्षस युक्तं युक्तम् ।

मित्रं ममायमिति निर्वृताचित्तवृत्तिः ।

विश्रम्भतस्त्वायि निवेदितासुखकार्यम् ।

तातं निपात्य सह बन्धुजनाश्रुतोये-

रेन्वर्थतोऽपि ननु राक्षस राक्षसोऽसि ॥ ७ ॥

Bhāgurāyaṇa—Bhadanta, here is the pass issued [to you] Come along, tell [this to] the Prince.

Malayaketu—(Approaching)

I have heard, friend, the ear-rending words spoken, concerning the enemy [Rākṣasa], from the mouth of [his] friend [Bhadanta], by which this my misfortune, the murder of [my] father, is growing up as though double, even after a long time ! (6)

Kṣapaṇaka—(To himself) Ah ! This has been heard by the accursed Malayaketu ! O joy ! I have gained [my] object ! [End]

भागुरायणः---(स्वगतम्) रक्षणीया राक्षसस्य प्राणा इत्यादिशः ।
भवत्वेवं तावत् । (प्रकाशम्) कुमार अलमावेगेन । आसनस्थं कुमारं किञ्चि-
३ दिशापयितुमिच्छामि ।

मलयकेतुः---(उपविश्य) सखे किमसि वक्तुकामः ।

भागुरायणः---कुमार इह स्वत्वर्थशास्त्रव्यवहारिणामर्थवशादरिमित्रो-
६ दासीनव्यवस्था न लौकिकानामिव स्वेच्छावशात् । अतस्तस्मिन्काले सर्वार्थ-
साद्धिं राजानमिच्छतो राक्षसस्य चन्द्रगुप्तादपि बलीयस्तया सुगृहीतनामा
देवः पर्वतेश्वर एवाप्रिपन्थी महानरातिरासीत् । तस्मिंश्च राक्षसेनदमनुष्ठित-
१ मिति नातिदोषमिवात्र पश्यामि । पश्यतु कुमारः ।

Bhāgurāyaṇa—(*To himself*) Rāksasa's life must be preserved — this [is] the direction of the Revered one [Cānakya]. Very well. [I shall do] this now. (*Aloud*) Prince, away with excitement. I should like to respectfully submit something to you who [that is, after you] have taken your seat.

Malayaketu—(*Sitting down*) Friend, what are you desirous of saying?

Bhāgurāyaṇa—Prince, here [in this world] indeed, [in the case] of politicians [acting in accordance with the Science of politics], the arrangement [or, division] into friend, foe and neutral [is made] in conformity with the object to be achieved, not, as [in the case] of ordinary persons, in conformity with personal inclinations. Hence at that time His Majesty Parvateśvara himself, whose name is auspiciously invoked, on account of [his] being more powerful than even Candragupta, was the formidable enemy standing in the way of [his] desired object, [in the eyes] of Rāksasa who wished to have Sarvārthasiddhi as King. And [so] this was perpetrated against him by Rāksasa—thus I do not see here any very great blame [that can cling to Rāksasa]. Let the Prince see [or, realise].

मित्राणि शत्रुत्वमुपानयन्ती मित्रत्रयमर्थस्य वशाच्च शत्रून् ।
नीतिर्नयत्यस्मृतपूर्ववृत्तं जन्मान्तरं जीवत एव पुंसः ॥८॥

तदत्र वस्तुनि नोपालम्भनीयो राक्षसः । आ नन्दराज्यलाभादुपग्राह्यश्च ।
परंतश्च परिग्रहे वा परित्यागे वा कुमारः प्रमाणम् ।

मलयकेतुः—एवम् । सखे सम्यगदृष्टवानसि । यतोऽमात्यवधे प्रकृतिकोभः ।
स्यादेवं च संदिग्धो विजयः ।

(प्रविश्य) पुरुषः—जेटु कुमारो । अज्ज गुम्मट्ठाणाधिकिदो दीहरंखो
विण्णवेदि एसो खु अहोहिं कडआदो णिकमन्तो अगहीदमुदो सलेहो पुरिसो
गहीदो । ता पच्चस्सीकरेदु णं अज्जोत्ति । [जयतु कुमारः । आर्य गुप्तस्था-
नाधिकृतो दीर्घरक्षो विज्ञापयति । एष खल्वस्माभिः कटकाग्निक्लामन्नगृहीतमद्रः
सलेखः पुरुषो गृहीतः । तत्प्रत्यक्षीकरोत्वेनमार्य इति ।]

भागुरायणः—गद प्रवेशय ।

Bringing friends over to enmity and enemies to friend-
ship, by virtue of [self-] interest, statesmanship leads
a man even while living, to another life wherein past
happenings are not remembered (8)

So, Rāksasa should not be blamed in this matter; on the
other hand, he should be kept in service, till the Nanda
kingdom is secured. After that, the Prince [is] the authority
in the matter of keeping [him] in service or dismissing [him].

Malayaketu—[It may be] so, friend, you have rightly
looked at the matter. Because, with the minister's death
[or, murder] there would be agitation amongst people, and
thus victory [would be] jeopardised.

(Entering) Puruṣa—Victory to the Prince 'Noble one,
Dirgharākṣa, the officer in charge of the sentry-post, submits
[as follows] :—'Here is a man with a letter, captured by us,
while getting out of the camp without possessing a pass.
So, let the Noble one inspect [or, interrogate] him.'

Bhāgurāyaṇa—My good friend, usher [him] in.

पुरुषः—जं अज्जो आणवेदि । [यदार्य आज्ञापयति ।] (इति निष्क्रान्तः)

१२ (ततः प्रविशति पुरुषेणानुगम्यमानः संयतः सिद्धार्थकः)

१ सिद्धार्थकः—(स्वगतम्)

{ आणत्तीए गुणेसु दोसेसु परंमुहं कुणन्तीए ।
अह्मरिसज्जणीए पणमामो सामिभत्तीए ॥ ९ ॥
[आनयन्त्यै गुणेषु दोषेषु पराङ्मुखं कुर्वत्यै ।
अस्माद्वृज्जन्यै षणमामः स्वाभिभक्त्यै ॥]

पुरुषः—अज्ज अअं सो पुरिसो । [आर्य अय स पुरुषः ।]

भागुरायणः—(अवलोक्य) भद्र किमयमागन्तुक आहोस्विदिहैव कस्य चित्परिग्रहः ।

६ सिद्धार्थकः—अज्ज अहं सु अमच्चरक्खसस्स सेवओ । [आर्य अह खल्व-
मात्तराक्षसस्य सेवकः ।]

भागुरायणः—भद्र तत्किमगृहीतमुद्रः कटकाग्निष्कामसि ।

Puruṣa—As the Noble, one commands [Exit
(Then enter Siddhārthaka bound down, followed by Puruṣa.)
Siddhārthaka—(To himself)

We salute Devotion-to-the-master, the mother of
[people] like us, that brings [one to look only] to the
merits and makes [one] averse to the faults [associated
with the master's command]. (9)

Puruṣa—Noble one, here [is] that man.

Bhāgurāyaṇa—(Beholding him) My good friend, [is] this
one an out-sider or an attendant [or, in service] of some one
just here ?

Siddhārthaka—Noble one, I [am] indeed a servant of
minister Rāksasa.

Bhāgurāyaṇa—Then why do you get out of the camp
without possessing the pass ?

सिद्धार्थकः—अज्ज कज्जगोरवेण तुव्वराविदोहि । [आर्यं कार्यगोरवेण स्वरायितोऽस्मि ।]

भागुरायणः—कहिंशं तत्कार्यगौरवं यद्राजशासनमुल्लङ्घयति ।

मलयकेतुः—सखे भागुरायण लेखमपनय ।

१२

भागुरायणः—(सिद्धार्थकहस्तादृहीत्वा) कुमार अयं लेखः । (मुद्रां दृष्ट्वा) राक्षसनामाङ्कितेयं मुद्रा ।

मलयकेतुः—मुद्रां परिपालयन्मुद्रादयं दर्शय ।

१५

(भागुरायणस्तथा कृत्वा दर्शयति)

मलयकेतुः—(वाचयति) स्वास्ति यथास्थानं कुतोऽपि कोऽपि कमपि पुरुषविशेषमवगमयति । अस्मत्प्रतिपक्षं निराकृत्य दर्शिता कापि सत्यता सत्यवादिना । सांप्रतमेतेषामपि प्रथममुपन्यस्तसंघीनामस्मत्सुदृढां पूर्वप्रतिज्ञातसंधिपरिपणनप्रोत्साहनेन सत्यसंघः प्रीतिमुत्पादयितुमर्हति । एतेऽप्ये-

Siddhārthaka—Noble one, I was made to hurry up by the importance of [my] business.

Bhāgurāyana—What sort of important [lit. importance of] business [is] it which transgresses [even] the royal command ?

Malayaketu—Friend *Bhāgurāyana*, take away the letter [from him]

Bhāgurāyana—(*Taking it from Siddhārthaka's hand*) Prince, here [is] the letter. (*Looking to the seal*) This [is] the seal inscribed with *Rāksasa's* name.

Malayaketu—Keeping the seal in tact, open [it] and show [it to me] [*Bhāgurāyana* doing accordingly shows it.

Malayaketu—(*Reads*) 'Hail ! At a particular place, from somewhere, some one [*Rāksasa*] informs some important person [*Candragupta*] as under:—By discarding our opponent [*Cinakya*], has been displayed an indescribable truthfulness by [you] of truthful speech [or, promise] Now, the truthful one [*Candragupta*] should [lit. deserves to] give delight to our friends also, with whom alliance had been

- २१ वमनुर्गृहीताः सन्तः स्वाश्रयविनाशेनोपकारिणमाश्रयिष्यन्ति । अविस्मृत-
मेतत्सत्यवतः स्मारयामः । एतेषां मध्ये केचिदरेः कोषहैस्तिभ्यामर्थनः
केचिद्विषयेणेति । अलंकारत्रयं च सत्यवतौ यदनुप्रेषितं तदुपगतम् । मयापि
२२ लेखस्याशून्यार्थं किंचिदनुप्रेषितं तदुपगमनीयम् । वाचिकं चाततमादस्मात्
सिद्धार्थकाच्छ्रोतव्यमिति । सखे भागुरायण कीदृशो लेखः ।

भागुरायणः—भद्र सिद्धार्थक कस्यायं लेखः ।

- २७ सिद्धार्थकः—अज्ज ण जानामि । [आर्यं न जानामि ।]

भागुरायणः—हे धूर्त लेखो नीयते न ज्ञायते कस्यायमिति । सर्वे
तावत्तिष्ठतु । वाचिकं त्वत्तः केन श्रोतव्यम् ।

- ३० सिद्धार्थकः—(भयं नाटयन्) तुह्येहिं [युष्माभिः]

भागुरायणः—किमस्माभिः ।

already mooted, by the stimulus of the [fulfilment of the]
already stipulated promises for the alliance These also,
thus being favoured, would be resorting to [their] benefactor,
on the destruction of their resort [Malayaketu]. We are
reminding the truthful one of this [though of course] not
forgotten. Out of these, some covet the treasure and elephants
of the enemy [Malayaketu], others [his] territory. The three
[sets of] ornaments again, sent by the truthful one have been
[duly] received. By me also has been sent something as a
complement to the letter, which should be accepted. And the
verbal communication should be heard from this most
trustworthy Siddhārthaka.'

Bhāgurāyana—My good friend, Siddhārthaka, whose-
[is] this letter?

Siddhārthaka—Noble one, I do not know.

Bhāgurāyana—You rascal, you carry the letter [and
yet] you do not know whose it [is]! Let everything [else]
stay for a while. By whom was the verbal communication
from you, to be heard?

Siddhārthaka—(*Gesticulating fear*) By you

Bhāgurāyana—What? By us?

१ वमनुर्गृहीताः । २ ... नोपहारिणमाराधयिष्यन्ति । ३ कोषदण्डाभ्या ...

सिद्धार्थकः—मिस्सेहिं गिहीदो ण आणामि किं भणामि त्ति । [मित्रे
रुहीतो न जानामि किं भणामीति ।]

३३

भागुरायणः—(सरोपम्) एष जानासि । भासुरकं बहिर्नीत्वा तावत्ता-
द्व्यतां यावत्कथयति ।

पुरुषः—जं अज्जो आणवेदि । (इति तेन निष्क्रम्य पुनः प्रविश्य) अज्ज ३६
इअं मुद्दालंछिदा पेडिआ तस्स ताडिअमाणस्स कक्खादो णिवहिदा ।
[यदार्यं आज्ञापयति । ... आर्य इय मुद्दालाञ्छिता पेडिका तस्य ताड्यमानस्य
कक्षातो निपतिता ।]

३९

भागुरायणः—(विलोक्य) कुमार इयमपि राक्षसमुद्राङ्कितैव ।

मलयकेतुः—सखे अयं लेखस्याशून्यार्थो भविष्यति । इमामपि मुद्रां
परिपालयन्नृद्धाख्य दर्शय ।

४२

(भागुरायणः तथा कृत्वा दर्शयति)

मलयकेतुः—(विलोक्य) अये तदिदमामरणं मया स्वशरीरादवतार्यं
राक्षसाय प्रेषितम् । व्यक्तम् चन्द्रगुप्तस्य लेखः ।

४५

Siddhārthaka—honourable people arrested, I do not know what I should say.

Bhāgurāyaṇa—(*With anger*) Here would you know [that]. Bhāsura, just taking him out thrash him till he tells [or, confesses].

Puruṣa—As the Noble one commands. (*Going out with him and re-entering*) Noble one, here [is] a sealed casket fallen down from his arm-pit while [he was] being beaten.

Bhāgurāyaṇa—(*Beholding*) Prince, this also is stamped with Rākṣasa's seal.

Malayaketu—Friend, this would be the thing sent as a complement to the letter. Keeping this seal also in tact, open [it] and show [it] to me.

[*Bhāgurāyaṇa doing accordingly shows it*

Malayaketu—(*Beholding*) Ah! This [is] the same ornament which was presented by me to Rākṣasa, after taking it off from my own person. [It is all] clear [now]. The letter [is] Candragupta's.

भागुरायणः—कुमार एष निर्णीयत एव संशयः । भद्र पुनरपि ताड्यताम् ।

पुरुषः—जं अज्जो आणवेदि । (इति निष्क्रम्य सिद्धार्थकेन सह पुनः
२८ प्रविश्य) एसो कखु ताडिअमाणो कुमारस्स एव्व णिवेदेमिस्सि भणादि । [यदार्थ
आज्ञापयति ... एष खलु ताड्यमानः कुमारायैव निवेदयामीति भणति ।]

मलयकेतुः—तथा भवतु ।

सिद्धार्थकः—(पादयोर्निपत्य) अभएण मे पसादं करेदु अज्जो ।
[अभयेन मे प्रसादं करोत्यर्थः ।]

मलयकेतुः—भद्र अभयमेव परवतो जनस्य । निवेद्यतां यथावस्थितम् ।

सिद्धार्थकः—णिसामेदु कुमारो । अहं खु अमञ्जरक्खसेण इमं लेहं देइअ
चन्द्रउत्तसआसं पेसिदो । [निशामयतु कुमारः । अहं खल्वमात्यराक्षसेनेम लेख
वत्वा चन्द्रगुप्तकाशं प्रेषितः ।]

मलयकेतुः—वाचिकमिदानीं श्रोतुमिच्छामि ।

Bhāgurāyaṇa—Prince, here would any doubt be presently cleared up My good friend, let him be thrashed once again.

Puruṣa—As the noble one commands, (*Going out and re-entering with Siddhārthaka*) Here indeed he, being thrashed, says 'I shall tell [it] to the Prince alone.'

Malayaketu—Let it be so.

Siddhārthaka—(*Falling prostrate at the feet*) May the Prince do me favour by [vouchsafing] safety [or, by an amnesty]

Malayaketu—My good friend, safety [can always be vouchsafed] definitely for a man dependent upon [that is, merely carrying out orders of] another. Narrate [every thing] as it took place.

Siddhārthaka—May the Prince hear, I was indeed sent by minister Rākṣasa, after giving me this letter, to Candragupta.

Malayaketu—I should like to hear now the verbal message.

सिद्धार्यकः—कुमाल आदिद्वौहि अमञ्चेण जहा एदे मह पिअवअस्सा ।
 पञ्च राआणो तुए सह समुप्पणसिणेहा । ते जहा कुलूदाहिओ चित्तवम्भो
 मलअणराहिओ सीहणादो कहीरदेसणाहो पुम्भरक्खो सिन्धुराओ सिन्धुसेणो ६०
 पारसीओ मेहणादोत्ति । एदेसु पढमगिहीदा तिण्णि राआणो मलअकेदुणो
 विसअं इच्छन्ति अवरे हात्थिबलं कोसं अ । ता जहा चाणक्क णिराकरिअ महा-
 भाएण मह पीदी समुप्पादिदा तदा एदाणं वि पढमभणिदो अत्थो संपादइद- ६३
 व्योत्ति एत्तिओ वाआसंदेसो । [कुमार आदिद्योऽस्म्यमात्थेन यथैते मम प्रियवयस्याः
 पञ्च राजानस्त्वया सह समुत्पन्नस्नेहाः । ते यथा कुलूताधिपश्चित्रवर्मा मलयन-
 राधिपः सिंहनादः काश्मीरदेशनाथः पुष्कराक्षः सिन्धुराजः सिन्धुदेणः पारसीको ६६
 मेघनाद इति । एतेषु प्रथमच्छीतास्त्रयो राजानो मलयकेतोर्विषयमिच्छन्त्यपरौ
 हस्तिबलं कोपं च । तद्यथा चाणक्यं निराकृत्य महाभागेन मम प्रीतिः समुत्पादिता
 सथैतेषामपि प्रथमभणितोऽर्थः संपादयितव्य इत्येतावान्वाक्यसदेशः ।] ६९

मलयकेतुः—(स्वगतम्) कथं चित्रवर्मादयोऽपि मामभिद्रुहन्ति । अथ-
 वात एव राक्षसे निरतिशया प्रीतिः । (प्रकाशम्) विजये अमार्त्यं द्रष्टुमि-
 च्छामि ।

७२

Siddhārthaka—Prince, I was directed by the minister [to say] thus :—Here [are] the five kings, my fast friends, who entertain feelings of affection for you. They [are] as under :—Citravarman, Ruler of Kulūta ; Simhanāda, Ruler of Malaya people ; Puskarākṣa, Lord of Kashmere country, Sindhusena, king of Sindhu ; and Meghanāda, the Pārasika [king]. Of these, the first three kings referred to desire [to secure] the territory of Malayaketu, the last [or, other] two, the Elephant corps [or, and army] and treasure. So, just as the magnanimous one gave me delight by discarding Cānakya, so in the case of these also, the things mentioned before should be granted—So much [is] the oral message.

Malayaketu—(To himself) What ? Citravarman and others also are plotting against me ? Or rather, [it is] for this very reason that [they have] unbounded affection for Rākṣasa. (Aloud) Vijayā, I should like to see the minister.

१ पढमसमुप्पणसंधाणा । २ मलअणराहिओ । ३ पारसीआहिबदी मेहक्खो ।
 ४ भणिदा । ५ पढमभणिदो अत्थो पडिवादइद्व्योत्ति । ६ राक्षसं ।

प्रतीहारी—जं कुमारो आणवेदि । [यत्कुमार आज्ञापय
(इति निष्

(ततः प्रविशत्यासनस्थः स्वभवनगतः पुरुषेण सह साचिन्ते
राक्षसः—(आत्मगतम्) आपूर्णमस्मद्वलं चन्द्रगुप्तबलैरि
नसः परिशुद्धिरस्ति । कुतः ।

साध्ये निश्चितमन्वयेन घटितं बिभ्रत्संपक्षे स्थितिं
व्यावृत्तं च विपक्षतो भवति यत्तत्साधनं सिद्धये ।
यत्साध्यं स्वयमेव तुल्यमुभयोः पक्षे विरुद्धं च य-
त्तस्याङ्गीकरणेन वादिन इव स्यात्स्यामिनो निग्रह

Pratihārī—As the Prince commands.

(Then is discovered Rākṣasa, seated in his house, in an
anxious mood, with an attendant)

Rākṣasa—(To himself) To speak the truth, my mind is
not quite at ease at the fact (it) that our army is filled all
over with [deserters from] Candragupta's forces How ?

That army [also, logical mark, or middle term] alone
[leads on] to success [also, the right inference], which
has the [war-] aim kept clearly before it [also, which
has the major term properly established], which is
— welded together in unity [also, which has invariable
association with the *sādhya* or *vyūpti* affirmatively]
which sticks to its side [also, which is present in a
similar instance where the presence of the *sādhya* is as-
certained], and which is void of any hostile party [also,
absent from a dissimilar instance where the absence of
the *sādhya* is ascertained], there would result defeat for
the king, as for a disputant, by taking recourse to that
[army, also, logical mark] which itself is [yet] to be
proved [as efficient; also, which itself is the major term],
which deals equally with both sides [friend or foe; also,
which is present both in the *sapaḥsa* as well as in the
vipaḥsa], and which is hostile [to its own side; also,
which gives the contrary conclusion]. (10)

अथवा विज्ञातापरागहेतुभिः प्राक्परिगृहीतोपज्ञापेरापूर्णमिति न विकल्पयि-
तुमर्हामि । (प्रकाशम्) प्रियंवदक उच्यन्तामस्मद्वचनात्कुमारानुयायिनो
राजानः । संप्रति दिने दिने प्रत्यासौदति कुसुमपुरम् । तत्परिकल्पितविभागै-
र्भवद्भिः प्रयाणे प्रयातव्यम् । कथामिति ।

प्रस्थातव्यं पुरस्तात्खसमगधगणैर्मांमनु व्युह्य सैन्यै-
र्गान्धारैर्मध्ययाने सयवनेपतिभिः संविधेयः प्रयत्नः ।

पश्चात्तिष्ठन्तु वीराः शकनरपतयः संभ्रूताश्चाणिहणैः

कौलूताद्यश्च शिष्टः पथि परिवृणुयाद्राजलोकः कुमारम् । ११-

प्रियंवदकः—तहै । [तथा ।] (इति निष्क्रान्तः)

(प्रविश्य) प्रतीहारी—जेदु अमच्चो । अमच्च इच्छदि तुमं कुमारो पेवित्तुं ।
[जयत्वमात्यः । अमात्य इच्छति त्वां कुमारः प्रेक्षितुम् ।]

राक्षसः—भद्रे मुहूर्त तिष्ठ । कः कोऽत्र भोः ।

Or, I should not have any misgivings that [the army is] filled with those, the causes of whose discontent were quite well-known and who had already accepted our secret overtures. (Aloud) Priyamvadaka, say in our name to the kings, the Prince's followers:—'Now every day Kusumapura is drawing nearer; so during the march you should move on in wellarranged groups. If [you want to know] how [thus]—

The Khasa and Magadha clans should march in front following me with [their] armies in battle array; the Gandhāra troops with the Ionian chieftains should take precautions [or, make efforts] about the march in the centre; let the brave Saka kings reinforced with the Chinese and the Huns, march in the rear; and the remaining group of kings, Kaulūta and others, form a guard round the Prince on the way. (11)

Priyamvadaka—Very well.

[Exit

(Entering) Pratihārī—Victory to the Minister ! Minister, the Prince wishes to see you

Rākṣasa—Good woman, stay for a while. Who, here, ho !

१ सप्तशयनगणैः, ... शयननृपैः । २ यवननृपनिभिः । ३ संभ्रूताश्च हूणैः । ४ पथि
गुणया ... । ५ जं अमच्चो आणवेदि ।

(प्रविश्य) पुरुषः—आणवेदु अमच्चो । [आज्ञापयत्वमात्यः ।]

३ राक्षसः—उच्यतां शकटदासः । परिधापिताः कुमारेणाभरणानि वयम् ।
तन्न युक्तमनलंकृतैः कुमारदर्शनमनुभवितुम् । अतो यत्तदलंकरणत्रयं क्रीतं
तन्मध्यादेकं दीयतामिति ।]

१ पुरुषः—तहो । (इति निष्क्रम्य पुनः प्रविश्य) अमच्च इदं आहरणं ।
[तथा ... अमात्य इदमाभरणम् ।]

राक्षसः—(नाट्येनात्मानमलंकृत्योत्थाय च) भद्रे राजोपगामिनं मार्ग-
२ मादेशय ।

प्रतीहारी—एदु अमच्चो । [एत्वमात्यः ।]

१ राक्षसः—(आत्मगतम्) अधिकारपदं नाम निर्दोषस्यापि पुरुषस्य मह-
५ दाशङ्कास्थानम् । कुतः ।

भयं तावत्सेव्यादभिनिविशते सेवकजनं *overtakes a servant.*
ततः प्रत्यासृज्याद्भवति हृदये चैव निहितम् ।

(*Entering*) Puruṣa—May the Minister command.

Rākṣasa—Tell Sakatadāsa [as follows]—‘We have been given ornaments to wear by the Prince, so it [is] not proper [for us] to enjoy the Prince’s sight, without putting on ornaments. So, give one out of the three ornaments that were bought [by us]’

Puruṣa—Very ‘well. (*Going out, re-entering*) Minister, here [is] the ornament.

Rākṣasa—(*Gesticulating putting on the ornament and rising up*) Good woman, show [me] the way leading to the king.

Pratīhārī—May the Minister come along.

Rākṣasa—(*To himself*) A post of authority [is], indeed the source of great apprehension [or, fear] even to a person [who is] faultless [or, guiltless] How ?

To start with (*tūvat*), fear from the master [to be served] dominates the servant all round; then [fear] from those near about [the master] gets established in the heart itself, then the position of those risen high up

ततोऽध्याख्यानं पदमसुजनद्वयजननं

गतिः सोच्छ्रायाणां पतनमनुकूलं कलयति ॥ १२ ॥

(परिक्रम्य) प्रतीहारी—अमच्च अयं कुमारो । उपसप्पदु णं अमच्चो ।
अमात्य अयं कुमारः । उपसर्पत्वेनममात्यः ।]

राक्षसः—(विलोक्य) अयं कुमारस्तिष्ठति य एष ३

दाघे दृशमवधाय निश्चलैर्द्वौ शुन्यत्वादपरिमृहीतताद्विशेषाम् ।

क्रेन्दुं वहति करेण दुर्वहाणां कार्याणां कृतमिव गौरवेण नम्रम् ॥

(उपसृत्य) विजयतां कुमारः ।

मलयकेतुः—आर्य अभिवाद्ये । इदमासनमास्यताम् । (राक्षसस्तथा करोति)

मलयकेतुः—आर्य चिरदर्शनेनार्यस्य वयमुद्दिग्धाः ।

राक्षसः—कुमार प्रयाणे प्रतिविधानमनुतिष्ठता मया कुमारादयमुपाल-
म्भोऽधिगतः ।

[is] productive of the jealousy [or, hate] of the wicked.
[Thus] the course of those elevated high up regards a
fall as being [always] near at hand. (12)

(Moving about) Pratihāri—Minister, here [is] the Prince
May the Minister approach him

Rākṣasa—(Beholding) Here is the Prince, who,

having fixed [his] sight upon the forepart of his feet,
[which is] steady, [and] not comprehending any parti-
cular things, owing to [its] being vacant, is supporting
on [his] hand, [his] moon-like face, as though bent
low by the weight [responsibility] of the affairs [of
State] difficult to carry through (13)

(Approaching) Victory to the Prince '

Malayaketu—Noble one, I salute [you]. Please take
this sent [Rākṣasa does accordingly]

Malayaketu—Noble one, we have been grieved by the
sight of the Noble one [only] after [such] a long time.

Rākṣasa—Prince, carrying out precautionary arrange-
ments for the march, I have secured [that is, become liable
to] this taunt from the Prince.

६ मलयकेतुः—आर्य प्रयागे कथं प्रतिविहितमिति श्रोतुमिच्छामि ।

राक्षसः—कुमार एवमादिष्टा कुमारानुयायिनो राजानः । (प्रस्थातव्यमिति पूर्वोक्तं ५-११ पठति)

९ मलयकेतुः—(स्वगतम्) कथं य एव माद्विनाशेन चन्द्रगुप्तमाराधयितुं मुञ्चतास्त एव मां परिवृण्वन्ति । (प्रकाशम्) आर्य अस्ति कश्चिद्यः कुसुमपुरं प्रति गच्छति तत् आगच्छति वा ।

१२ राक्षसः—अवसितमिदानीं गतागतप्रयोजनम् । अल्पैरहोभिर्वयमेव तत्र गन्तारः ।

मलयकेतुः—(स्वगतम्) विज्ञायते । (प्रकाशम्) यद्येवं ततः किमाय-
१५ जायं सलेखः पुरुषः प्रेषितः ।

राक्षसः—(विलोक्य) अये सिद्धार्थकः । भद्र किमिदम् ।

सिद्धार्थकः—^३(सबाष्प लज्जां नाटयन्) पसीददु अमञ्चो । ताडीअन्तेण

Malayaketu—Noble one, I should like to hear what precautionary arrangements have been made.

Rākṣasa—Prince, thus have been directed the kings, the followers of the Prince. [Recites V-11.]

• Malayaketu—(To himself) How? Those same [kings] who are ready to curry favour with Candragupta by [ensuring] my destruction are the very same who encircle me! (Aloud) Noble one, is there any one [known to you] who goes to or comes from Kusumapura?

Rākṣasa—Finished now [is] the purpose of going and coming. We ourselves would be going there in a few days.

Malayaketu—(To himself) I know [it] (Aloud) If so, then why was this person sent with a letter by the Noble one?

Rākṣasa—(Beholding) Ah! Siddhārthaka! My good friend, what [is] this?

Siddhārthaka—(With tears, gesticulating shame) May

मए ण पारिदं रहस्सं धारिटुं । [मसीदत्वमात्यः । ताड्यमानेन मया न पारितं १८
रहस्यं धारयितुम् ।]

राक्षसः—भद्र कीदृशं रहस्यमिति न सत्ववगच्छामि ।

सिद्धार्थकः—णं विण्णवेमि ताडिअन्तेण मए [ननु विज्ञापयामि ताड्य-२१
मानेन मया] (इत्यर्द्धोक्ते सभयमधोमुखस्तिष्ठति)

मलयकेतुः—भागुरायण स्वामिनः पुरस्ताद्भीतो लज्जितो वा नैप कथ-
यिष्यति । स्वयमेवार्याय कथय । २४

भागुरायणः—यदाज्ञापयति कुमारः । अमात्य एष कथयति यथाहम-
मात्येन लेखं दत्त्वा वाचिकं च संदिश्य चन्द्रगुप्तसकाशं प्रेषित इति ।

राक्षसः—भद्र सिद्धार्थक अपि सत्यम् । २७

सिद्धार्थकः—(लज्जां नाटयन्) एवं अतिताडिअन्तेण मए णिवेदिदं ।
[एवमतिताड्यमानेन मया निवेदितम् ।]

राक्षसः—अनृतमेतत् । ताड्यमानः पुरुषः किमिव न ब्रूयात् । ३०

the Minister be gracious [enough to excuse me] I could not keep the secret, being thrashed.

Rākṣasa—My good friend, I indeed do not make out what sort of secret [you are talking about].

Siddhārthaka—I say, I submit that being thrashed—

[With this half-said, stands with face downcast, in fear

Malayaketu—Bhāgurāyaṇa, he would not narrate it in the presence of [his] master, either through fear or shame [lit. being afraid or full of shame]. Tell [it] yourself to the noble one.

Bhāgurāyaṇa—As the Prince commands. Minister, he says:—‘ I was sent to Candragupta by the Minister after giving me a letter and an oral message.’

Rākṣasa—My good friend, Siddhārthaka, is [it] true ?

Siddhārthaka—(Gesticulating shame) Being soundly thrashed, I told thus.

Rākṣasa—A [damned] lie this. What possibly would not a man being beaten say ?

मलयकेतुः—सखे भागुरायण दर्शय लेखम् । वाचिकमेव भृत्यः कथयिष्यति ।

भागुरायणः—अमात्य अयं लेखः ।

३३ राक्षसः—(वाचयित्वा) कुमार शत्रोः प्रयोग एव ।

मलयकेतुः—लेखस्याशून्यार्थमायेणेदमप्याभरणमनुप्रेषितम् । तत्कथं शत्रोः प्रयोग एव ।

३६ राक्षसः—(आभरणं निर्वर्ण्य) कुमारेणेतेनमह्यमनुप्रेषितम् । मयाप्येतत्कस्मिंश्चित्परितोषस्थाने सिद्धार्थकाय दत्तम् ।

भागुरायणः—ईदृशस्य विशेषतः कुमारेणात्मगात्रादवतार्य प्रसादीकृत-

३९ स्यायं परित्यागभूमिः ।

मलयकेतुः—वाचिकमप्यात्तमादस्माच्छ्रोतव्यमिति लिखितमायेण ।

राक्षसः—कुतो वाचिकं कस्य वाचिकम् । लेख एवास्मदीयो न भवति ।

Malayaketu—Friend Bhāgurāyana, show [him] the letter. The oral message this servant will tell.

Bhāgurāyana—Minister, this [is] the letter.

Rākṣasa—(Having read it) Prince, this [is] a dodge of the enemy.

Malayaketu—And this ornament likewise was sent by the Noble one [to serve] as a complement to the letter. So, how could this be a dodge of the enemy?

Rākṣasa—(Scrutinising the ornament) This was sent to me by the Prince [as a present]. This was given by me to Siddhārthaka on a certain occasion for rejoicing.

Bhāgurāyana—Is he a [proper] person [or, object] for the present of such [an ornament], especially sent as a favour by the Prince, after taking it off from his own person?

Malayaketu—It has been also written by the Noble one that the oral communication too should be heard from this most trustworthy person.

Rākṣasa—Whence [any] oral communication, to whom [this] oral communication? The letter itself is not ours [that is, I had nothing to do with it].

१ अनुवाच्य । २ प्रयोगः स्यात् । ३ कुमार नैतन्मयानुप्रेषितम् । कुमारेण मे प्रेषितं कस्मिंश्चित्परितोषस्थाने । * ईदृशस्याभरणविशेषस्य विशेषतः कुमारेण प्रसादीकृत ... ।

५ वाचिकमपि सिद्धार्थकाश्रोतव्यम्...

मलयकेतुः—इयं तर्हि करय मुद्रा ।

५२

राक्षसः—कपटमुद्रामुत्पादयितुं शक्नुवन्ति धूर्ताः ।

भागुरायणः—कुमार सम्यग्मात्यो विज्ञापयति । भद्र सिद्धार्थक केनायं
लिखितो लेखः । (सिद्धार्थको राक्षसमुखमवलोक्य तूष्णीमधोमुखस्तिष्ठति) ५५

भागुरायणः—भद्र अलं पुनरात्मानं ताडयित्वा । कथय ।

सिद्धार्थकः—अज्ज सअड्ढासेण । [आर्य शकटदासेन ।]

राक्षसः—कुमार यदि शकटदासेन लिखितस्ततो मयैव लिखितः । ५८

मलयकेतुः—विजये शकटदासं द्रष्टुमिच्छामि ।

प्रतीहारी—जं कुमारो आणवेदि । [यत्कुमार आज्ञापयति ।]

भागुरायणः—(स्वगतम्) न खल्वनिश्चितार्थमार्यचाणक्यप्रणिधयोऽभि- ५९
वास्यन्ति । भवत्वेवम् । [प्रकाशम्] कुमार न कदाचिदपि शकटदासोऽमात्य-

Malayaketu—Whose then [is] this seal?

Rākṣasa—Rogues are able to prepare counterfeit seals.

Bhāgurāyaṇa—Prince, the Minister speaks reasonably [or, truly]. My good friend, Siddhārthaka, by whom was written this letter?

[Siddhārthaka, looking at Rākṣasa's face, keeps quiet, hanging down his head]

Bhāgurāyaṇa—My good friend, spare a fresh thrashing for yourself. Tell.

Siddhārthaka—Noble one, by Śakaṭadāsa.

Rākṣasa—Prince, if it is written by Śakaṭadāsa, then it is [as good as] written even by myself.

Malayaketu—Vijayā, I should like to see Śakaṭadāsa.

Pratihārī—As the Prince commands.

Bhāgurāyaṇa—(To himself) Not indeed would the spies of the revered Cānakya say something that is not ascertained. Very well. [I shall do] this. (Aloud) Prince, in the presence of the minister, Śakaṭadāsa would never admit that

१ ताडयितुम् । २ आगत्य शकटदासो वा सोऽयं लेख इति प्रत्यभिज्ञाय पूर्ववृत्तं
प्रकारावेत् । एवं सति सिद्धहस्तो मलयकेतुरभिमन्ययोगे श्लब्धादरो भवेत् ।

स्याग्रतो मया लिखितमिति प्रतिपत्स्यते । अतोऽन्यलिखितमस्यानीयताम् वर्ण-
५५ संवाद एवेतद् विभावयेष्यति ।

मलयकेतुः—विजये एवं क्रियताम् ।

भागुरायणः—कुमार मुद्रामप्यानयत्वियम् ।

५७ मलयकेतुः—उभयमप्यानीयताम् ।

प्रतीहारी—जं कुमारो आणवेदि । [यत्कुमार आज्ञापयति ।] (इति

निष्क्रम्य पुनः प्रविश्य) कुमार इदं तं सअददासेण सहत्यलिहिदं पत्तअं
६० मुद्रावि । [कुमार इदं तच्छकटदासेन स्वहस्तलिखितं पत्रं मुद्रापि ।]

मलयकेतुः— (उभयमपि विलोक्य) आर्य संवदन्त्यक्षराणि । १८

६१ राक्षसः—(स्वगतम्) संवदन्त्यक्षराणि । ^३ शकटदासस्तु मित्रमिति च
६३ विसंवदन्त्यक्षराणि । किं नु शकटदासेन

स्मृतं स्यात्पुत्रदाराणां विस्मृतस्याभिभक्तिना ।

चलेष्वर्थेषु लुब्धेन न यशःस्वनपायिषु ॥ १४ ॥

राक्षसः । शकटदासेन ।

he wrote [it]. So, let another writing of his be brought; the similarity of letters [written] itself would clear up this [matter].

Malayaketu—Vijayā, let this be done.

Bhāgurāyaṇa—Prince, let her bring the seal as well.

Malayaketu—Bring even both.

Pratihārī—As the Prince commands (*Going out, re-entering*) Prince, here [is] the letter written by Sakatadāsa with his own hand, and the signet-ring too.

Malayaketu—(*Observing both*) Noble one, the letters tally.

Rākṣasa—(*To himself*) The letters tally; but the letters [words], Sakatadāsa, [and] friend do not harmonise. Is it likely that by Śakatadāsa

must have been remembered [his] sons and wife, forgetting [his] fidelity to [his] master, being greedy of fickle riches and not of imperishable glory ? (14)

१ अतो विसितान्तरमस्या... २ नाट्येन विलोकन । ३ शकट...राणि dropped-

अथवा कः संदेहः ।

मुद्रा तस्य कराङ्गुलिप्रणयिनी सिद्धार्थकस्तत्सुद-

त्तस्यैवापरलेख्यसूचितामिवं लेख्यं प्रयोगाश्रयम् ।

सुख्यक्तं शकटेन भेदपदुभिः संघाय सार्धं परे-

र्भर्तृस्नेहपराङ्मुखेन कृपणं प्राणार्थिना चेष्टितम् ॥ १५ ॥

मलयकेतुः—(विलोक्य) आर्य अलंकारत्रयं श्रीमता यदनुप्रेषितं तदुपगतमिति यद्विखितं तन्मध्यात्किमिदमेकम् । (निर्वर्ण्योत्तमगतम्) कथं तातेन धृतपूर्वमिदमाभरणम् । (प्रकाशम्) आर्य कुतोऽयमलंकारः ।

राक्षसः—कयादधिगतः ।

मलयकेतुः—विजये अपि प्रत्यभिजानासि भूषणमिदम् ।

प्रतीहारी—(निर्वर्ण्य सत्राप्यम्) कुमार कहं ण पच्चभिजाणामि । इदं सुगिहीदणामधेण पव्वदीसरेण धारिदपुच्चं । [कथं न प्रत्यभिजानामि । इदं सुगृहीतनामधेयेन पर्वतेश्वरेण धारितपूर्वम् ।]

Or, what doubt [is there] ?

The signet-ring is always sticking to [lit loving] his finger; Siddhārthaka [is] his friend; this letter, the basis of the dodge, is his own, as indicated by [his] other writing; obviously enough Sakata [-dāsa] desirous of saving [his] life, turning [his] face away from loyalty [or, allegiance] to [his] master, has acted in this mean manner, having entered into a pact with the enemies clever in [creating] dissension ! (15)

Malayaketu—(Observing) Noble one, it is written [in the letter] 'The three [sets of] ornaments that were sent by the illustrious one, have been [duly] received'—is this one out of those? (Scrutinizing, to himself) What? Is this the ornament worn by [my] father before? (Aloud) Noble one, whence this ornament?

Rākṣasa—Secured by purchase

Malayaketu—Vijayā, do you recognise this ornament?

Pratīhārī—(Scrutinizing, with tears) Prince, how can I not recognise [it]? This was previously worn by Parvateśvara of auspiciously invoked name.

५ मलयकेतुः—(सबाष्पम्) हा तात

एतानि तानि तव भूषणवह्न्यस्य
गात्रोचितानि कुलभूषण भूषणानि ।
यैः शोभितोऽसि मुखचन्द्रकृतावभासो
नक्षत्रवानिव शरत्समयप्रदोषः ॥ १६ ॥

राक्षसः—(स्वगतम्) कथं पर्वतेश्वरेण धृतपूर्वाणीत्याह । व्यक्तमेवास्य
भूषणानि चाणक्यप्रयुक्तेन वणिग्जनेनास्मासु विक्रीतानि ।

३ मलयकेतुः—आर्य तातेन धृतपूर्वाणां विशेषतश्चन्द्रगुतहस्तगतानां क्रया-
दधिगमः कथं युज्यते । अथवा युज्यत एवैतत् । कुतः ।

चन्द्रगुतस्य विक्रेतुरधिकं लाभमिच्छतः ।
कल्पिता मूल्यमेतेषां क्रूरेण भवता वयम् ॥ १७ ॥

Malayaketu—(*With tears*) Alas ! Father !

These [are] those [well-known] ornaments, O ornament
of [our] race, becoming the person of you who loved
[to wear] ornaments, by which you, made lustrous by
[your] moon-like face, looked resplendent [lit. were
beautified] like the evening in the autumnal season
abounding in stars (16)

Rākṣasa—(*To himself*) What ? She says that they were
worn by Parvatesvara before ! [It is] quite clear that his
ornaments were sold on to us by [some] merchants prompt-
ed by Cānakya.

Malayaketu—Noble one, how could it stand to reason
[that there was] the acquisition by purchase of [these orna-
ments] previously worn by [my] father and especially
[when they had been] in possession of Candragupta ? Or
rather, this is quite proper. How ?

By you, a monster [or, cruel one], have *we* been fixed
as the price of these for Candragupta, the seller des-
irous of getting more profit [or, making a better
bargain] ! (17)

राक्षसः— (स्वगतम्) अहो सुंश्लिष्टोऽभूच्छत्रुप्रयोगः । कुतः ।

लेखोऽयं न ममेति नोत्तरमिदं मुद्रा मदीया यतः

सौहार्दं शकटेन खण्डितमिति श्रद्धयमेतत्कथम् ।

मौर्ये भूषणविक्रयं नरपतौ को नाम संभावये-

त्तस्मात्संप्रतिपत्तिरेव हि^३ वरं न ग्राम्यमत्रोत्तरम् ॥ १८ ॥

मलयकेतुः—एतदार्थं पृच्छामि ।

राक्षसः—^१कुमार य आर्यस्तं पृच्छ । वयमिदानीमनार्याः संवृत्ताः ।

मलयकेतुः—

मौर्योऽसौ स्वामिपुत्रः परिचरणपरो मित्रपुत्रस्तवाहं

दाता सोऽर्थस्य तुभ्यं स्वमतमनुगतस्त्वं तु मह्यं ददासि ।

Rākṣasa—(*To himself*) Ah ! The enemy's plan had been very cleverly devised ! How ?

' This letter [is] not mine '—this [is] not a [proper] reply, as the seal [is] mine; friendship has been thrown to the winds [lit. broken] by Sakata—how can this be believed in [by any one]? Who possibly would consider the sale of ornaments possible in the case of King Maurya ? Therefore a complete admission alone [is] better in this case, rather than an ungentlemanly reply ! (18)

Malayaketu—I ask this of the honourable one.

Rākṣasa—Prince, ask him who [is] an honourable man ; we have now become dishonourable men.

Malayaketu—

That Maurya [Candragupta is] the son of [your] master, [while] I [am] the son of [your] friend intent upon [your] service; he [is] the giver of wealth to you, while you give me [wealth], following your own inclination; there the post of a minister [which is] surely

१ सुश्लिष्टो दृश्य (भूय) प्रयोगः । २ मम नेति । ३ हि भवेद्ग्राम्य....।

४ पश्यविशयो ।

दास्यं सत्कारपूर्वं ननु सचिवपदं तत्र ते स्वाम्यमत्र
स्वार्थे कस्मिन्समीहा पुनरधिकतरे त्वामनार्यं करोति ॥ १९ ॥

राक्षसः—कुमार एवमयुक्तव्याहारिणा भवतैव निर्णयो दत्तः ।

(मौर्योऽसौ स्वामिपुत्र इति युष्मदस्मदोर्व्यत्ययेन पठति)

मलयकेतुः—(लेखमलंकरणस्थगिकां च निर्दिश्य) इदमिदानीं किम् ।

राक्षसः—(सवाप्पम्) विधिविलसितम् । कुतः ।

भृत्यत्वे परिभौचधामनि सति स्नेहात्प्रभूणां सतां
पुत्रेभ्यः कृतवेदिनां कृताधियां येषां न भिक्षा वयम् ।

ते लोकस्य परीक्षकाः क्षितिभूतः पापेन येन क्षताः ॥

स्तस्येवं विपुलं विधेर्विलसितं पुसां प्रयत्नाच्छिदः ॥ २० ॥

५१२ .

[nothing but] servitude attended with [lit. preceded by] honour, [while] here the state of a master [is yours]. Aspiration for what greater self-interest again is making you a dishonourable man [I can not understand]? (19)

Rākṣasa—Prince, you yourself have given the decision, while making [this] unfair statement.

(Repeats the verse ' That Maurya ' etc. V-19, with the interchange of the second personal pronoun and the first personal pronoun)

Malayaketu—(Pointing to the letter and the casket of ornaments) Now what [about] this ?

Rākṣasa—(With tears) Play of Fate. How ?

This [is] the unrestrained [ripula or, ample] play of that Fate that frustrates the attempts of men, by which sinful [or, wretched] one were destroyed those [well-known] monarchs [the Nandas who were real] appreciators of men, and [in the eyes] of whom, [though] over-lords, [but also] grateful and of cultivated intellect, we [were] not different, out of affection, from [their own] sons, though standing in the capacity of a servant which is subject to [lit. the abode of] insult. (20)

१ एवम् । अभियुक्तव्याहारोऽयं निर्णयो ।

२ भवतु । तत्र को दोषः ।

३ परिभौचधामनि ४ येनामभिक्षा । ५ शिखरं

मलयकेतुः—(सरोपम्) किमद्यापि निह्यते एव विधेः किलैतद्व्यवसितिं *Con*
 नै लोभस्येति । अनार्य *unholy man* .

कन्यां तीव्रविषप्रयोगविपमां कृत्वा कृतघ्न त्वया ।
 श्रेष्ठस्मप्रवणः पुरा मम पिता नीतः कथाशेषताम्
 प्रत्याहितगौरवेण भवता मन्त्राधिकारे, रिपौ
 आरब्धाः प्रलयाय मांसवदहो विकेतुमेते वयम् ॥

राक्षसः—(स्वगतम्) अयमपरो गण्डस्योपरि स्फोटः । (प्रकाशम् कर्णौ
 पिधाय) शान्तं पापं शान्तं पापम् । नैहं पर्वतेश्वरे विषकन्यां प्रयुक्तवान् ।

मलयकेतुः—केन तर्हि व्यापादितस्तातः ।

राक्षसः—दैवमत्र प्रष्टव्यम् ।

मलयकेतुः—(सक्रोधम्) दैवमत्र प्रष्टव्यम् । न क्षणको जीवसिद्धिः ।

Malayaketu—(*With wrath*) What? you are even now
 hiding [your treachery] by saying 'This [is] indeed the
 play of Fate and not of greed'! [You] man of dishonour!

Having made [use of] the maiden terrible [or, fatal]
 on account of the partaking of strong poison, by you,
 [O] ungrateful one, was my father trusting [lit. well-
 inclined towards you] in confidence, formerly done
 away with [lit. reduced to the state of remaining in
 words or memory]; and now, [O] wonder, here are we on
 the way of being sold to the enemy, for [our] annihi-
 lation, like [a lump of] flesh, by you attaching great
 importance to the office of minister! (21)

Rākṣasa—(*To himself*) This is again adding insult to
 the injury [lit. a fresh pimple grown upon a boil]. (*Aloud,*
closing his ears) God forbid! Let evil be averted! I did
 not employ the poison-maiden against Parvatesvara

Malayaketu—By whom was then [my] father assas-
 sinated?

Rākṣasa—Fate should be asked regarding this [matter].

Malayaketu—(*With anger*) Fate should be asked re-
 garding this [matter], not the Jalna friar Jivasiddhi?

६ राक्षसः—(स्वगतम्) कथं जीवसिद्धिरपि चाणक्यप्रणिधिः । हन्त रिपु-
भिर्मे हृदयमपि स्वीकृतम् ।

मलयकेतुः—(सक्रोधम्) भासुरक आज्ञाप्यतां सेनापतिः शिखरसेनः ।
१ य एते राक्षसेन सह सुहृत्तामुत्पाद्यास्मच्छरीरद्रोहेण चन्द्रगुप्तमाराधयितुकामाः
पञ्च राजानः कौलूतश्चित्रवर्मा, मलयनरपतिः सिंहनादः, काश्मीरः पुष्कराक्षः,
सिन्धुराजः सिन्धुपेणः, पारसीकाधिपो मेघनाद इति । एतेषु त्रयः प्रथमे मदीयां
१२ भूमिं कामयन्ते ते गम्भीरश्वभ्रमभिनीय पांशुभिः पूर्यन्ताम् । इतरौ तु हस्तिच-
लकौमुकौ हस्तिनैव घातेत्यामिति ।

• पुरुषः—तह । [तथा ।] (इति निष्क्रान्तः)

मलयकेतुः—राक्षस राक्षस नाहं विश्रम्भघाती राक्षसो मलयकेतुः खल्व-
हम् । तद्गच्छ संमिश्रीयतां सर्वात्मना चन्द्रगुप्तः । पश्य ।

to rather imitative

Rākṣasa—(To himself) What? Jīvasiddhi also Cānakya's spy! Alas! Even my heart has been appropriated by the enemies!

Malayaketu—(With anger) Bhāsuraka, command General Śikharasena as follows:—'As regards these five Kings,—Citravarman of Kulūta, Śimhanāda, Ruler of the Malaya clan, Puṣkarākṣa of Kashmere, Sindhusena, King of Sindhu, and Meghanāda, Lord of Pārasikas—who having established friendship with Rākṣasa, are desirous of propitiating Candragupta by plotting against our person,—out of these the first three covet my territory; after being taken to a deep pit, they should be buried deep into the earth [lit filled with masses of earth]; the other two coveting the elephant-force should be destroyed by [being trampled under feet by] the elephants themselves.'

Puruṣa—Very well.

[Exit

Malayaketu—Rākṣasa, Rākṣasa! I am not indeed a Rākṣasa [demon] murdering in confidence. So, go, and resort to Candragupta with heart and soul. See—

१ चाणक्यप्रयुक्तः ।

२ पारसीकाधिराजो मेघाक्ष ।

३...चलनामौ ।

४ जं कुमारो आणवेदि ।

५ समाधाय... चन्द्रगुप्तम् ।

विष्णुगुप्तं च मौर्यं च सममप्यागतौ त्वया ।

उन्मूलयितुमीशोऽहं त्रिवर्गमिव दुर्नयः ॥ २२ ।

भागुरायणः—कुमार कृतं कालहरणेन । सांप्रतमेव कुसुमपुरोपरोधाय प्रतिष्ठन्तामस्मद्वलानि ।

गौडीनां लोधधूलीपरिमलधवलान्धूमयन्तः कपोला-
न्क्लिन्नन्तः कृष्णिमानं भ्रमरकुलरुचः कुञ्चितस्यालकस्य {
पांशुस्तम्बा वलानां तुरगसुरैषुदक्षोदलब्धात्मलाभाः
शत्रूणामुत्तमाङ्गे गजेमर्दसलिलच्छिन्नमूलाः पतन्तु ॥ २३ ॥
(सपरिजनो निष्क्रान्तो मलयकेतुः)

राक्षसः—(सावेगम्) हा धिक्कष्टम् । तेऽपि घातिताश्चित्रवर्मादयस्तपस्विनः ।
तत्कथं सुहृदिनाशाय राक्षसश्चेष्टते न रिपुविनाशाय । तत्किमिदानीं मन्दभाग्यः ३
करवाणि ।

I [am] powerful [enough] to uproot Visnugupta and
Maurya coming together with you as well, like an evil
course of conduct, the triad [Dharma, Artha and Kāma].
(22)

Bhāgurāyaṇa—Prince, away with [any] loss of time.
Let our armies start off immediately [or, straightaway] for
besieging Kusumapura.

Let the columns of dust of the armies, owing their
existence to the stamping of the hoofs of the horses,
with their bases [on the earth] cut off by the water of
the ichor from the elephants, fall on the heads of the
enemies, making smoky the cheeks of the Gaudī women,
white with the paint (*parimula*) of the pollen of Lodhra
flowers, [and] obscuring [lit. afflicting] the dark colour
of [their] curly hair on the head, possessing lustre
like that of a swarm of bees. (23)

[Exit Malayaketu with his attendants]

Rākṣasa—(With emotion) Alas! Oh, fie! Those inno-
cent Citravarma and others too are destroyed! So, how
Rākṣasa works for the destruction of [his] friends, not for
the destruction of [his] enemies! Then, what shall I, un-
lucky [that I am], do now?

किं गच्छामि तपोवनं न तपसा शाम्येत्सर्वे मनः
 किं भर्तृननुयामि जीवति रिपौ स्त्रीणामियं योग्यता ।
 किं वा खट्वसखः पताम्परिवले नैतद्य युक्तं भवे-
 दितद्यन्दनदासमोक्षरभसं रुन्ध्यात्कृतमं न चेत् ॥ २४ ॥
 (इति निष्क्रान्तः)
 इति कूटलेखो नाम पञ्चमोऽङ्कः ।

Shall I go to the penance-grove? [My] revengeful mind would not get peace by penance. Shall I follow [in death my] masters? This appropriate act [would do] for women [only] so long as the enemy is alive. Or, shall I fall on the enemy force, sword in hand [lit. for my companion]? This too would not be proper. [My] mind—if it is not ungrateful—eager for the release of Candanadāsa would be preventing [me from pursuing the above course]. (24)

[Exit

Here ends the Fifth Act called 'Fabricated Letter.'

पष्ठोऽङ्कः ।

(ततः प्रविशत्यलंकृतः सहर्षः सिद्धार्थकः)

सिद्धार्थकः—

जअदि जलदणीलो केसवो केसिघादी
जअदि अ जणदिहीचन्द्रमा चन्द्रउत्तो ।
जअदि जअणकज्जं जाव काऊण सद्धं
पडिहदपरपक्खा अज्जचाणक्कणीदी ॥ १ ॥

[जयति जलदनीलः केशवः केशियाती जयति च जनवृष्टिचन्द्रमाश्चन्द्रगुप्तः ।
जयति जयनकार्यं यावत्कृत्वा सर्वं प्रतिहतपरपक्षार्यचाणक्यनीतिः ॥]

दाव चिरस्स कालस्स पिअवअस्सं समिद्धत्थअं पेवस्सामि । (परिम्यावलोक्य ३
च) एसो मे पिअवअस्सओ समिद्धत्थओ इदो एव्व आअच्छदि । जाव णं
उपसप्पामि ॥ [तावच्चिरस्य कालस्य प्रियवयस्य समिद्धार्थकं प्रेक्षे । एष मे
प्रियवयस्यः समिद्धार्थक इति एवागच्छति । यावदेनमुपसर्पामि ।]

(ततः प्रविशति समिद्धार्थकः)

ACT VI

(Then enter Siddhārthaka decorated and in joy)

Siddhārthaka—

Victorious is Kesava, dark like a cloud, the killer of
Kesi! And victorious is Candragupta, the moon to the
eyes of the people! And victorious is the policy of the
revered Cānākya, which having accomplished every-
thing to be secured by [the use of] the means of victory
[such as the army] has put down the enemy's side! (1)

I shall now see [my] dear friend Samiddhārthaka after
a long time. (Moving about and beholding) Here is my
dear friend Samiddhārthaka coming over just here. I shall
go to him.

(Then enter Samiddhārthaka)

समिद्धार्थकः—

संदावे तारेसाणं गेहसवे सुहाअत्ताणं ।

हिअअट्ठिदाणं विहवा विरहे मित्ताणं दूणन्दि ॥ २ ॥

[संतापे तारेसानां गेहेत्सवे सुखायमानानाम् ।

हृदयस्थितानां विभवा विरहे मित्राणां दूनयन्ति ॥]

- ३ सुद मए मलअककुडआदो पिअवअस्सओ सिद्धत्थओ^१ आअदो चि ।
ता जाव णं अण्णेसामि । (इति परिक्रामति । विलोक्य) एसो सिद्धत्थओ ।
[श्रुतं मया मलयकेतुकटकास्त्रियवयस्यः सिद्धार्थक आगत इति । तदावदेनमन्वि-
ष्यामि ।...एष सिद्धार्थकः ।]

सिद्धार्थकः—(उपसृत्य) कहं समिद्धत्थओ । अवि सुहं पिअवअस्सस्स ।
: [कथं समिद्धार्थकः । अपि सुखं प्रियवयस्यस्य ।] (इत्यन्योन्यमालिङ्गन्तः)

- ९ समिद्धार्थकः—वअस्स कुदो मे सुइं जेण तुमं चिरप्पवासपच्चागदो वि
अज्ज ण मे गेहं आअच्छसि । [वयस्य कुतो मे सुखं येन त्वं चिरप्रवासप्रत्या-
गतोऽप्यय न मे गेहमागच्छसि ।]

- १२ सिद्धार्थकः—पसीददु वअस्सो । दिट्ठमेत्तो एव्व अज्जचाणक्केण आण-
तोहि जह सिद्धत्थअ गच्छ एदं पिओदन्तं देवस्य चन्दसिरिणो णिवेदेहिस्सि ।

Samiddhārthaka—

Prosperous circumstances afflict [people] in the ab-
sence of friends present in [their] hearts, [who are]
the moons [gladdening them] in [times of] great trouble,
[and] who enjoy pleasure during festivities at the
house. (2)

I have heard that [my] dear friend Siddhārthaka has
arrived from the camp of Malayaketu. I shall just make a
search for him. (Moves about, beholding) Here [is] Siddhārthaka.

Siddhārthaka—(Approaching) How! Samiddhārthaka !
Is it all well with [my] dear friend ? [They embrace each other]

Samiddhārthaka—Friend, whence [can it be] all well
with [or, happiness for] me, when although returned after a
long journey, you have not to-day come to my house ?

Siddhārthaka—Excuse, friend [or, mate] The moment
I was seen, I was ordered by the revered Cānakya

तदो एदस्स णिवेदिअ एवं अणुभूदपात्थिवप्पसादो अहं पिअवअस्सं पेक्खिदुं
तुह एव्व गेहं चलिदोहि । [प्रसीदतु वयस्यः । वृष्टमात्र एव आर्यचाणक्येनाज्ञ- १५
तोऽस्मि यथा सिद्धार्थक गच्छ इमं प्रियोदन्तं देवस्य चन्द्रश्रिये निवेदयेति । तत्
एतस्मै निवेद्यैवमनुभूतपार्थिवप्पसादोऽहं प्रियवयस्यं प्रेक्षितुं तवैव गेहं चलितोऽस्मि ।]

समिद्धार्थकः—वअस्स जदि मे सुणिदव्वं भोदि तदो कहेहि किं तं १८
पिअं जं पिअदंसणस्स चन्दसिरिणो णिवेदिदं । [वयस्य यदि मे श्रोतव्यं
भवति ततः कथय किं तत्प्रियं प्रियदर्शनाय चन्द्रश्रिये निवेदितम् ।]

सिद्धार्थकः—वअस्स किं तुहवि असुणिदव्वं अत्थि । ता णिसामेहि । २१
अत्थि दाव चाणक्कणीदिमोहिदमदिणा मलअकेदुहदएण णिक्कासिअ रक्खसं
हदा चित्तवम्मप्पमुहा प्पहाणा पञ्च पत्थिवा । तदो असमिक्खकारी एसो
दुराआरोत्ति उद्धिअ मलयकेदुक्कडअभूमिं कुसलदाए भअविलोलेसेसेणिक- २४
परिवारेसु सकं सकं विसअं सभअं प्पत्थिदेसु पात्थिवेसु णिविण्णहिअप्पसु
समलसामन्तेसु भद्दमदपुरिसदत्तडिङ्गरादवलउत्तराअसेणभागुराअणरोहिदक्ख-

as follows :—'Siddhārthaka, go; communicate this glad [or agreeable] tidings to His Majesty of moon-like splendour.' Thereupon having communicated [the same] to him, [and] secured the royal favour in this way, I had just been wending my way to your house itself to see [you, my] dear friend.

Samiddhārthaka—Friend, if it is fit to be heard by me [that is, not confidential], then tell [me] what the agreeable [tidings was] which was communicated to [His Majesty] Priyadarsana [lit. of attractive appearance] of moon-like splendour.

Siddhārthaka—Friend, is there anything that should not be heard even by you? So, listen. Now it happened that by the accursed Malayaketu with [his] intellect warped [or, infatuated] by the policy of Cānakya, were put to death the five foremost kings Citravarman and others, after having dismissed Rāksasa. Thereupon, when the [other] kings, leaving in terror the camp-region of Malayaketu, thinking that he [Malayaketu] was a depraved fellow acting

१ देवस्य । २ भगविलोलेणेजगरितरा मरुं सकं पिनअं अभिरत्थिदा पत्थिवा ।
तदो भद्दमद....

- २७ विजयवर्मणमुहेहिं संजमिअ गिहीदो मलयकेतु । [वयस्य किं तयान्यभो-
तय्यमस्ति । तभिशामय । अस्ति तावचाणक्यनीतिमोदितमतिना मलयकेतुहतकेन
निष्कास्य राक्षसं दत्ताभिरयर्मप्रमुखाः प्रधानाः पथ्य पार्थिवाः । ततोऽसमीक्ष्यक्रयैप
३० दुराचार इत्युज्जित्वा मलयकेतुः कटुभूमिं कुशलतायि भयविलोलेषोपेतैरिष्यपरि-
षोषे स्वकं स्वकं विषयं सभयं प्रस्थितेषु पार्थिवेषु, निर्विघ्नद्वयेषु सकलसाम-
न्तेषु, भद्रभटपुरुषदत्तद्विद्वत्सलगतगजसेनभागुरायणरोहिताक्षविजयवर्मप्रमुखैः
३३ संयम्य गृहीतो मलयकेतुः ।]

समिद्धार्थकः—वअस्स भद्रभट्टपुहा किल देवस्य चन्द्रउत्तस्स अनरत्ता
मलयकेतुं समस्सिदा त्ति लोए मन्तीअदि । ता किंणिमिच्चं कुकविक्किदणाढ-
३६ अस्स विअ अण्णं मुहे अण्णं णिव्वहणे । [वयस्य भद्रभट्टप्रमुखाः किल देवा-
च्चन्द्रगुतापक्ता मलयकेतुं समाभिना इति लोके मन्त्यते । तर्हिकनिमित्तं कुरु-
वित्तनाटकरूपेवान्यन्मुखेऽन्यनिर्वहणे ।]

१ सिद्धार्थकः—वअस्स देवगदीए विअ असुणिदगदीए णमो अज्जचाण-
छणीदीए । [वयस्य देवगत्या इवाश्रुतगत्यै नम आर्यचाणक्यनीत्ये ।]

thoughtlessly, had started for their respective territories for safety, with [their] remaining soldiers and attendants distracted through fear, [and] when all the feudatory princes [or, chiefs] had [their] minds [or, hearts] dejected, Malayaketu was bound down and captured by Bhadrabhata, Purusadatta, Dingarāta, Balagupta, Rājasena, Bhāgurāyana, Rohitākṣa, Vijayavarman and others.

Samiddhārthaka—Friend, it was indeed talked about among the people that Bhadrabhata and others had joined Malayaketu, being disaffected towards His Majesty Candragupta. Then, what for, this, as in a drama [composed] by a bad dramatist,—one thing in the beginning [Mukha-samdhī] and another [not logically following] in the end [Nirvahaṇa-samdhī]?

Siddhārthaka—Friend, a salutation to the policy of the revered Cānakya, with [its] course unheard [that is, incomprehensible] like the course of Destiny!

समिद्धार्थकः—तदो तदो । [ततस्ततः ।]

सिद्धार्थकः—तदो पभूत्सारसाहणसमेदेण इदो णिकमिअ अज्जचाणक्रेण ५२
पट्टिवण्णं अराअलोअं असेसं मिलेच्छवलं । [ततः प्रभूत्सारसाधनसमेतेनेतो
निष्कम्पार्यचाणक्येन प्रतिपन्नमराजलोकमशेषं म्लेच्छवलम् ।] ५१

समिद्धार्थकः—वअस्स कहिं तं । [वयस्य कुत्र तत् ।]

सिद्धार्थकः—जहिं एदे [यत्रैते]

अविसअगुरुएण दाणदप्पेण दन्ती
सजलजलदलीलामुव्वहन्तो णदन्ति ।
कसपहरमएण जाअकम्पोत्तरंगा
गिहिदजअणसंदा संपअन्ते तुरद्धा ॥ ३ ॥

[अनिसयगुहक्रेण दानदर्पेण दन्तिनः सजलजलदलीलामुव्वहन्तो नदन्ति
कशापहरभयेन जाअकम्पोत्तरङ्गा गृहीतजयनशब्दाः संपतन्ति तुरद्धाः ॥]

समिद्धार्थकः—वअस्स एदं दाव चिट्ठु । तथा सव्वलोअपच्चकसं उज्झि- ३
दाहिआगे चिहिअ अज्जचाणको किं पुणो वि तं एव्व मन्तिपदं आरुद्धो ।
[वयस्य एतत्तत्रचिट्ठु । तथा सर्वलोकपश्यमुज्झिताधिरारं स्थित्वार्यचाणक्यः
किं पुनरपि तदेव मन्त्रिप्रदमाह्वयः ।]

सिद्धार्थकः—अदिमुद्धोसि दाणिं तुमं जो अमच्चरवत्तसेण वि अणव-
गाहिदुपुव्वं अज्जचाणक्कचरिदं अवगाहिदुं इच्छसि । [अतिमुग्घोऽसीदानीं त्वं
यद्मात्पराक्षसेनाप्यनवगाहितपूर्वमार्यचाणक्यचरितमवगाहितुमिच्छसि ।]

समिद्धार्थकः—वअस्स अमच्चरवत्तसो संपदं कहिं । [वयस्य अमात्य-
राक्षसः सांपत कुत्र ।]

१२ सिद्धार्थकः—तस्सिं भअविलोले बहूदमाणे मलअकेदुकटआदो णिक्कमिअ
उदुम्बरणामहेएण चरेण अणुसंधिज्जमाणो इमं पाटलिउत्तं आअदोत्ति अज्ज-
चाणक्कस्स णिवेदिदं । [तस्मिन्भवविलोले वर्द्धमाने मलयकेतुकटकाणिष्क्रम्यो-
१५ दुम्बरनामधेयेन चरेणानुसंधीयमान इदं पाटलिपुत्रमागत इत्यार्यचाणक्याय
निवेदितम् ।]

समिद्धार्थकः—वअस्स तहा णाम अमच्चरवत्तसो णन्दरज्जपच्चाणअणे
१८ किद्वववसाओ णिक्कमिअ संपदं अकिदत्थो पुणोवि इमं पाटलिउत्तं आअदो
एव्व । [वयस्य तथा नामामात्यराक्षसो नन्दराज्यप्रत्यानयने कृतव्यवसायो
निष्क्रम्य सांपतमवृत्तार्थः पुनरपीदं पाटलिपुत्रमागत एव ।]

Siddhārthaka—Now, you are a big simpleton that you wish to fathom the course of conduct of the revered Cānakya, which has not been fathomed before even by minister Rāksasa !

Samiddhārthaka—Friend, now where [is] minister Rāksasa ?

Siddhārthaka—It has been reported to the revered Cānakya that, when the terrible tumult [of battle] became worse [lit. was increasing], he getting out of Malayaketu's camp, came over here to Pāṭaliputra, shadowed by a spy by name Udumbara.

Samiddhārthaka—Friend, minister Rāksasa, having indeed escaped [from the city] in that manner, bent upon the restoration of the kingdom of the Nandas, has actually (eva) come back once again to Pāṭaliputra here, without [his] purpose accomplished !

सिद्धार्थकः—वअस्स तक्केमि चन्दणदाससिणेहेणत्ति । [वयस्य तर्क-२१
यामि चन्दनदासस्नेहेनेति ।]

समिद्धार्थकः—वअस्स चन्दणदासस्स मोक्खं विअ पेक्खामि ।
[वयस्य चन्दनदासस्य मोक्षमिव प्रेक्षे ।]

सिद्धार्थकः—कुदो से अधणस्स मोक्खो । सो वलु संपदं अज्जचाण-
कस्स आणत्तीए दुवेहिं अहोहिं वज्झदुणं पवेसिअ वावाद्दद्वो । [कुतोऽस्या-
धन्यस्य मोक्षः । स खलु सांप्रतमार्यचाणक्यस्याज्ञप्त्या द्वाभ्यामावाभ्यां बध्यस्थानं २७
प्रवेक्ष्य व्यापादयितव्यः ।]

समिद्धार्थकः—(सक्रोधम्) किं अज्जचाणकस्य घादअजणो अण्णो णत्थि
जेण अहो ईदिसेसु अदिणिसंसेसु णिओएसु णिओएदि । [किमार्यचाणक्यस्य ३०
घातकजनोऽन्यो नास्ति येनावामीवृशेष्यतिनृशसेषु नियोगेषु नियोजयति ।]

सिद्धार्थकः—वअस्स को जीवलोए जीविदुकामो अज्जचाणकस्स आणत्तिं
पडिऊलेदि । ता एहि चण्डालेवसधारिणा भविअ चन्दणदासं वज्झदुणं ३३
णएम् । [वयस्य को जीवलोके जीवितुकाम आर्य चाणक्यस्याशंसि प्रतिवृलयति ।]

Siddhārthaka—Friend, I guess [Rāksasa has come here] on account of [his] affection for Candanadāsa,

Samiddhārthaka—Friend, I as though visualise Candanadāsa's release

Siddhārthaka—Whence the release of that unlucky one? He indeed, under the orders of the revered Cānakya, has to be taken now by us two to the place of execution and executed.

Samiddhārthaka—(*With anger*) What ! Has the revered Cānakya no other hangmen that he puts us on such extremely monstrous jobs !

Siddhārthaka—Friend, who in [this] world of mortals, wanting to live, would [dare to] counteract the command of the revered Cānakya ? So, come along; having put on the

तदेहि चण्डालवेशधारिणौ भूत्वा चन्दनदासं वध्यस्थानं नयावः ।] (इत्युभौ
३६ निष्क्रान्तौ)

इति प्रवेशकः ।

(ततः प्रविशति रज्जुहस्तः पुरुषः)

पुरुषः—

छगुणसंजोअदिटा उवाअपरियाडिघडिअपासमुही ।

चाणकणीदिरज्जू रिउसंजमणुज्जआ जअदि ॥ ४ ॥

[पङ्कणसंयोगदृढा उपायपरिपाटिघटितपाशमुखी ॥]

चाणक्यनीतिरज्जू रिपुसंयमनोद्यता जयति ॥]

- ३ [परिक्रम्यावलोक्य च] एसो सो पदेसो अज्जचाणकस्स उदुम्बरेण कहिदो
जहिं मए अज्जचाणकाणत्तीए अमच्चरक्खसो पेक्खिदब्बो । (विलोक्य) कहं एसो
क्खु अमच्चरक्खसो किदसीसावगुण्ठणो इदो एव्व आअच्छदि । ता जाव इमेहिं
६ जिण्णुज्जाणपादवेहिं अन्तरिदसरीरो पेक्खामि कहिं आसणपरिगहं करेदि
त्ति । [एष स प्रदेश आर्यचाणक्यायोदुम्बरेण कथितो यत्र मयार्यचाणक्या-

dress of Candālas, let us take Candanadāsa to the place
of execution

[*Exeunt Both*

Here ends the Praveśaka

(Then enter a Man, rope in hand)

Puruṣa—

Victorious [is] the rope [in the form] of the policy
of Cānakya, strongly made [also, powerful] owing to
the combination of six strings [also, the six expedients],
having at one end a noose formed by various [lit, a
series of] efforts [also, political schemes or remedies],
[and which is always] ready to bind down [or, check-
mate] the enemy. (4)

(*Moving about and beholding*) Here [is] the spot men-
tioned by Udumbara to the revered Cānakya where minister
Rāksasa is to be seen by me, under the orders of the revered
Cānakya. (*Observing*) How! Here indeed is minister
Rāksasa coming over just here, putting on a veil over [his]
head! So, with [my] body screened by these trees in the

सप्तयामात्यराक्षसः प्रेक्षितव्यः ।... कथमेव स्वत्वमात्यराक्षसः कृतशीर्षविगुण्ठन
इत एवागच्छति । तद्यावद्भेभिर्जीर्णोऽयानपादपैरन्तरितशरीरः प्रेक्षे कुत्रासनपरिश्रं
करोतीति ।] (परिक्रम्य स्थितः)

(ततः प्रविशति यथानिर्दिष्टः सशस्त्रो राक्षसः)

राक्षसः—(सासम्) कष्टं भोः कष्टम् ।

१२

उच्छिन्नाश्रयकातरैव कुलटा गोत्रान्तरं श्रीर्गता
तामेवानुगता गतानुगतिकास्यक्तानुरागाः प्रजाः ।
आतैरप्यनवातपौरुषफलैः कार्यस्य धूराजिज्ञता
किं कुर्वन्त्वथोत्तमाङ्गैराहितैरङ्गैरिव स्थीयते ॥५॥ ^{१०५}

अपि च

पतिं त्यक्त्वा देवं भुवनपतिमुच्चैरभिजनं
गता छिद्रेण श्रीवृषलमविनीतेव वृषली ।

old garden, I shall just see where he would be taking [his]
seat. *[Moves about and stays at one place]*

(Then enter Rākṣāsa as described, armed with a sword)

Rākṣāsa—(With tears) Alas ! Oh, alas !

Royalty has gone, like a harlot, to another house [or, dynasty], as though nervous owing to [her] support being cut off ; the subjects, giving up [their] loyalty have indeed followed her, blind followers [as they are] ; by the trusted friends also, not having got the fruits of [their] heroism, has been abandoned the prosecution [lit. yoke] of [their] business. Or rather, what could these do ? They are living like limbs [or, bodies] without the heads. (5)

Moreover,

Having abandoned His Majesty [Nanda] [her] husband, the lord of the world, of (or claiming) a high noble birth, Royalty like a wanton wench has gone over to Vṛṣala [of low descent], through that is, [taking

१... गतिनां द्विभिः स्पर्शकैः । २ रक्षितः ।

स्थिरीभूता चास्मिन्किमिह करवाम स्थिरमपि
प्रयत्नं नो येषां विफलयति दैवं द्विषदिव ॥६॥

मया हि

देवे गते दिवमंतद्विधमृत्युयोग्ये
शैलेश्वरं तमाधिकृत्य कृतः प्रयत्नः
तास्मिन्हते तनयमस्य तथाप्यसिद्धि-
दैवं हि नन्दकुलशत्रुरसौ न विप्रः ॥७॥

अहो विवेकशून्यता म्लेच्छस्यै । कुतः

यो नष्टानपि बीजनाशमधुना शुश्रूषते स्वामिन-
स्तेषां वैरिभिरक्षतः कथमसौ संघास्यते राक्षसः ।
एतावद्वि विवेकशून्यमनसा म्लेच्छेन नालोचितं
दैवेनोपहतस्य बुद्धिरथवा सर्वा विपर्यस्यति ॥८॥

advantage of his] weak point, and [further she] has
- become firmly established in him. What can we do
here, when Fate, like an enemy, is frustrating our efforts
even though persistent ? (6)

By me

was made an effort concerning [or, in the interests
of] that Parvatesvara, when His Majesty [Nanda] not
deserving that kind of death had gone to heaven, and
concerning his son, when he [Parvatesvara] died; still
[there was] no success. Surely Fate [is] the enemy of
the Nanda race, [and] not that Brāhmana [Cānakya]. (7)

Oh the want of discrimination on the part of the Mleccha
[Malayaketu] ! How ?

'How could that Rāksasa, who even now keeps on
serving [his] masters although destroyed root and branch
(*bijanūśam*), enter into an alliance, while [still] not
wounded [or, destroyed], with his enemies?'—Even this
much was not considered by the Mleccha with [his]
mind devoid of the faculty of discrimination. Or rather,
the intellect of one struck down by Fate becomes
entirely perverted. (8)

तदिदानीमपि तावदरातिहस्तगतो विनश्येन्न तु राक्षसश्चन्द्रगुप्तसह
संदधीत । अथवा मम काममसत्यसंध इति धरमयशो न तु शत्रुवशेनपराभूत
इति । (समन्तादवलोक्य साक्षम्) एतास्ता देवपादकमणपरिचयपवित्री-
कृततलाः कुसुमपुरोपकण्ठभूमयः । इह हि

शौर्द्धाकर्पावमुक्तप्राशितिलकविकाप्रग्रहेणात्र देशे

देवेनाकारि चित्रं प्रजविततुरगं बाणमोक्षश्चलेषु ।

अस्यामुद्यानराजौ स्थितमिह कथितं राजभिस्तैर्विनैथं ॥ १ ॥

संप्रत्यालोक्यमानाः कुसुमपुरभुवो भूयसा दुःखयन्ति ॥ ९ ॥

तत्कं नु गच्छामि मन्दभाग्यः । (विलोक्य) भवतु दृष्टमेतर्ज्जीणोद्यानम् ।
अत्र प्रविश्य कुतश्चिच्चन्दनदासप्रवृत्तिमुपलप्स्ये । अहो अलक्षितनिपाताः
पुरुषाणां समविषमदशापरिणतयो भवन्ति । कुतः *What is on all*

So, even now Rāksasa would, for the matter of that, perish, falling into the hands of the enemy; but never would [he] enter into alliance with Candragupta. Or, [it is] really better for me [to have] the infamy that I am not true to [my] word, but not that I was imposed upon by the enemy's fraud (*Looking all round, with tears*) Here [are] those grounds adjoining Kusumapura, whose surface was sanctified by the familiarity with the treadings of the feet of His Majesty [Nanda]. For here,

In this region, by His Majesty, who had the bridle-grasp loosely held, on account of its being let fall at the stretching forth of the bow, was sent forth a shower of [it was caused the discharging of] arrows at moving targets, in an amazing manner, with [his] horse going at full speed; in this grove of trees he rested, here he talked with the kings; the Kusumapura grounds, being looked at now, without them in this manner cause a lot of pain. (9)

Now, where possibly should I go, unlucky [that I am]? (*Beholding*) Well, here is seen the old garden. Entering here, I shall [try to] secure news about Candanadāsa from some one or other. Oh [how] the favourable and unfavourable changes of the state befall men unexpectedly [or, in an in-comprehensible manner]! How?

१ पुनः सकाममसत्यसंध इति धरमयशो न शत्रु...। २ एतास्ताद् देवपादकमण-
परिचयताः कुसुमपुरभूमयः । ३ शार्द्धाकर्पावमुक्त...। ४ पूर्व ।

पैरिरङ्गुलिभिर्नवेन्दुवदहं निर्विश्यमानः शनै-
 यो राजेव पुरा पुरास्त्रिरगमं राज्ञां सहस्रैर्वृतः ।
 भूयः संप्रति सोऽहमेव नगरे तत्रैव बन्ध्यश्चमो
 जीर्णोद्यानकमेव तस्कर इव त्रासाद्विशामि द्रुतम् ॥ १० ॥

अथवा येषां प्रसादादिदमासीत् एव न सन्ति । (नाट्येन प्रविश्यावलोक्य
 च) अहो जीर्णोद्यानस्यारमणीयता । अत्र हि

विपर्यस्तं सौधं कुलमिव महारम्भरचनं
 सरः शुष्कं साधोर्हृदयमिव नाशेन सुहृदाम्
 फलैर्हीना वृक्षा विगुणविधियोगादिव नया
 स्तृणैश्छत्ता भूमिर्मतिरिव कुनीतैरविदुषः ॥

I, who formerly proceeded out from the city, like a king, slowly [and] surrounded by thousands of chiefs [or kings], being pointed out with [their] fingers by the citizens, like the new moon,—here am the same I now entering hastily the old miserable garden there in the same city through fright, like a thief, [all my] efforts having become fruitless ! (10)

Or rather, they themselves are no more, through whose favour [all] this had existed [that is, been enjoyed by me]. (*Gesticulating entering and beholding*) Oh the miserable bearing of the old garden ! For here,

A mansion built in a grand style like a [noble] family having to its credit great undertakings, is all in ruins; the lake is dried up, like the heart of a good person by the destruction of, [his] friends; the trees [are] void of fruits, like the political schemes owing to the working of unfavourable fate; [and] the ground is covered over with blades of grass, like the intellect [or, mind] of a fool by bad guidance [or, plans]. (11)

अपि च ।

क्षताङ्गीनां तीक्ष्णैः परशुभिरुदग्रैः क्षितिरुर्हा

रुजा कूजन्तीनामविरतकपोतोपसृदितैः ।

स्वनिर्माकच्छेदैः परिचितपरिक्लेशकृपया

स्वसन्तः शाखानां व्रणमिव निवघ्नन्ति फणिनः ।

एते च तपस्विनः

अन्तःशरीरपरिशोषमुदग्रयन्तः

कीटक्षार्ति शुचमिवातिगुरुं वहन्तः ।

छायावियोगमलिना व्यसने निमग्ना

वृक्षाः स्मशानसुपगन्तुमिव प्रवृत्ताः ॥ १३ ॥

यावदस्मिन्विषमदशापरिणामसुलभे भिन्नशिलातले मुहूर्तमुपविशामि ।
(उपविश्याकुर्य च) अये किमयमाकस्मिकः पटुपट्टहशङ्खमिश्रो नान्दीनादः
श्रूयते । य एषः

3

Moreover,

The serpents hissing up, are as though putting a bandage, out of pity for the great affliction of [those] familiar [to them], with the pieces of their own slough, on to the wounds of the branches of trees with [their] parts [lit. limbs] hacked down by huge and sharp axes, [and] moaning [as it were] on account of pain, by [that is, in the form of] the wailings of the pigeons! (12)

And here these poor

trees, showing conspicuously the drying up within [their] trunks [lit. body], bearing the tearings caused by the insects like very heavy grief, dusty [gloomy] on account of the absence of shade [also, lustre], [and] freely exposed to the wind [nyasana, also, plunged into distress], are as though proceeding to go to the cemetery. (13)

I shall sit down for a while on a broken slab of stone, easy to be had in this adverse changed condition of life. (Sitting down and hearing) Ah! How [or, why] is heard this sudden auspicious sound of trumpets, blended with [that of] big kettle-drums and conches?

प्रमृद्वज्रोत्प्लां श्रुतिपथमसारं गुरुतया
बहुत्वात्प्रासादैः सपदि परिपीतोऽक्षत इव ।

असौ नान्दीनादः पटुपटहशङ्खध्वनियुतो

दिशां द्रष्टुं वैर्घ्यं प्रसरति सकौतूहल इव ॥ १४ ॥

(विचिन्त्य) आः ज्ञातम् । एष हि मलयकेतुसंयमनसंजातो राजकुलस्य

(इत्यर्द्धोक्ते साम्यम्) मौर्यकुलस्याधिकपरितोषं पिशुनयति । (सबाष्पम्)

३ कष्टं भोः कष्टम् । ,

भ्रावितोऽस्मि श्रियं शत्रोरभिनीय च दर्शितः ।

अनुभावयितुं मन्ये यत्नः संप्रति मां विधेः ॥ १५ ॥

पुरुषः—आसीणो अजं । जाव अज्जचाणक्कादेसं संपादेमि । [आसीनोऽयम् ।

यावदायं चाणक्यादेशं संपादयामि ।]

३ (राक्षसमपश्यन्निव तस्याग्रतो रज्जुपाशेन कण्ठमुद्वहति)

८ राक्षसः—(विलोक्य) अये कथमयमात्मानमुद्वहति । अहमिव दुःखि-

This auspicious sound of trumpets, blended with the noise of big kettle-drums and conches, stunning the tender ear-passage [cavity] of the hearers, on account of [its] intensity, being as though first drunk up and then suddenly thrown out by the mansions, on account of [its] magnitude, is spreading forth, as though full of curiosity to apprehend the expanse of the quarters.

(14)

(*Thinking*) Ah ! I know. This [sound] indeed occasioned by the capture of Malayaketu indicates the extreme gratification of the Royal family—(*With this half-said, with jealousy*)—of the Maurya family. (*With tears*) Alas ! Oh, alas !

I was [first] made to hear of the enemy's prosperity, then made to see it, having been brought near [it] ; now [is] I think, the effort of Fate to make me experience [the same]. (15)

Man—He is sitting down. I shall execute the order of the revered Cānakya. [*Pretending not to see Rāksasa, he binds down the rope round his neck, in front of him*]

Rāksasa—(*Beholding*) Ah ! What, is he hanging [or, strangling] himself ! Like myself, [he is] a poor miserable

तत्तपस्वी । भवतु पृच्छाम्येनम् । (उपसृत्य) भद्र किमिदमनुष्ठीयते ।

पुरुषः—(सबाष्पम्) अज्ज जं पिअवअस्सविणासदुःखिदो अह्मारिसो ६
मन्दभगो अणुचिट्ठदि । [आर्य यत्प्रियवयस्यविनाशदुःखितोऽस्मादृशो मन्दभा-
ग्योऽनुतिष्ठति ।]

राक्षसः—(आत्मगतम्) प्रथममेव मया ज्ञातं नूनमहमिवार्तस्तपस्वीति । ९
(प्रकाशम्) हे व्यसनसन्नह्यचारिन् यदि न गुह्यं नातिभारिकं वा ततः
श्रोतुमिच्छामि ।]

पुरुषः—अज्ज ण रहस्सं णादिगुरुअं किंढु ण सक्कोमि पिअवअस्सविणास- १२
दुक्खिअहिअओ एत्तिअमेत्तं वि मरणस्स कालहरणं काढुं । [आर्य न रहस्यं
नातिगुरुकं किं तु न शक्नोमि प्रियवयस्यविनाशदुःखितद्वय एतावन्मात्रमपि मरणस्य
कालहरणं कर्तुम् ।] १५

राक्षसः—(निःस्वस्यात्मगतम्) कष्टमेते सुदृश्यसन्नेषु परवदुदासीनाः प्रत्या-
दिश्यामहे वयमेनेन । (प्रकाशम्) भद्र यदि न रहस्यं नातिगुरु वा तच्छ्रो-
तुमिच्छामि । १८

fellow. Well, I shall ask him. (Approaching) Good friend, what is this being done [by you] ?

Man—(With tears) Noble one, what an unlucky person like us does, [when] afflicted with the loss of [his] dear friend.

Rākṣasa—(To himself) I knew it from the first that he was surely, like myself, a poor fellow in distress (Aloud) O fellow-sufferer [i.e. co-student in distress], if [it is] neither a secret, nor [something] very depressing, then I should like to hear [about it].

Man—Noble one, [it is] neither a secret, nor [something] very important; but, with [my] heart afflicted with the loss of [my] dear friend, I can not afford to cause even so much delay for death.

Rākṣasa—(Singling, to himself) Alas! Here are we, [remain-
ing] unconcerned like strangers in the sufferings of friends,
[well] repudiated [that is, put to shame] by this one! (Aloud) Good friend, if [it is] neither a secret, nor [something] very
important, I should like to hear [about it]

पुरुषः—अहो णिव्वन्धो अज्जस्स । का गई । णिव्वेदेमि । आत्थि दाव
एत्थ णअरे मणिआरसेट्ठी विह्वदासो णाम । [अहो निर्वन्ध आर्यस्य । का
२१ गतिः । निवेदयामि । अस्ति तावदत्र नगरे मणिआरथेष्ठी विष्णुदासो नाम ।]

राक्षसः—(आत्मगतम्) अस्ति विष्णुदासश्चन्दनदासस्य परमसुहृत् ।
(प्रकाशम्) किं तस्य ।

२२ पुरुषः—सो मम पिअवअस्सो [स मम प्रियवयस्यः]

राक्षसः—(सहर्षमात्मगतम्) अये प्रियवयस्य इत्याह । अत्यन्तसंनिकृष्टः
सुवन्धः । हन्त श्लास्यति चन्दनदासस्य वृत्तान्तम् ।

२७ पुरुषः—संपदं दीणजणदिण्णाभरणादिविहवो जलणं पवेसिट्ठुकामो णअ-
रादो णिक्कन्तो । अहं वि जाव तस्स असुणिदव्वं ण सुणोमि ताव अत्ताणं
उव्वन्धिअ बावादइत्तुं इमे जिण्णुज्जाण आअदो । [संप्रति दीनजनदत्ताभरणा
३० दिविभवो ज्वलनं प्रवेष्टुकामो नगरानिष्क्रान्तः । अहमपि यावत्तस्याश्रोतव्यं न
शृणोमि तावदात्मानमुद्ध्व्य व्यापादयितुमिदं जीर्णोद्यानमागतः ।]

राक्षसः—भद्र अग्निप्रवेशे सुहृदस्ते को हेतुः ।

Man—Oh the importunity of the Noble one! What [other] course? I shall tell [it] Here in this city [stays] a prominent jeweller by name Visnudāsa.

Rākṣasa—(To himself) Visnudāsa is a very fast friend of Candanadāsa. (Aloud) What about him?

Man—He, my dear friend

Rākṣasa—(With joy, to himself) Oh, he says [that is, refers to him as] 'dear friend.' [This means that between them there is] a very close connection! Oh joy (hanta)! He would [certainly] know [some] account about Candanadāsa.

Man—has now gone out of the city, desirous of entering the fire, [after] having given away [his] property, ornaments etc to the poor people. I too have come over here to the old garden to destroy myself by hanging, before I just hear of [his] sad death [lit. something not fit to be heard].

Rākṣasa—My good friend, what [is] the purpose of your friend in entering the fire?

१ जिह्वदासो । २ दीणजणविण्णाविहवो ।

किमौषधपथातिगैरुग्रहतो महाव्याधिभिः

पुरुषः—णहि णहि । [नहि नहि ।]

राक्षसः—किमग्निविषकल्पया नरपतेर्निरस्तः क्रुधा ।

पुरुषः—एदं वि णत्थि । चन्द्रउत्तस्स जणवदे ण णिसंसा पडिवत्ती ।
[शतदापे नास्ति । चन्द्रगुप्तस्य जनपदे न वृशंसा प्रतिपत्तिः ।]

राक्षसः—अलभ्यमनुरक्तवान् किमेयमन्यनारीजनम् ।

पुरुषः—(कर्णौ पिधाय) सन्तं पावं । अभूमी क्सु एसो आविणअस्स ।
[शान्तं पापम् । अभूमिः खल्वेपोऽविनयस्य ।]

राक्षसः—किमस्य भवतो यथा सुहृद् एव नाशोऽवशः ॥ १६ ॥

पुरुषः—अज्ज अहं इं । [आर्यं अथ किम् ।]

Has he been struck down by dangerous diseases beyond
* the province of medicine? * the curative faculty

Man—No, not at all.

Rākṣasa—Has he been suppressed by the king's
displeasure [destructive] almost like fire and poison?

Man—This too is not [the cause] No wicked acts [or,
measures] in Candragupta's kingdom [are likely] [or, Candra-
gupta does not act in a cruel manner towards the people in his
kingdom].

Rākṣasa—Did he fall in love with [some] other
woman difficult to be secured?

Man—(Closing his ears) God forbid ! He [is] indeed not
a man to commit [lit. a fit object for] [such] immodesty.

Rākṣasa—

Was there the same inevitable loss of a friend in
his case as in your case ?

(16)

Man—Noble one, yes.

राक्षसः—(सावेगमात्मगतम्) चन्दनदासस्य प्रियमुद्ददिति तद्दिनाशो
 ३ हृतमुक्प्रवेशहेतुरिति यत्सत्यं चलितमेवास्ते युक्तस्नेहपक्षपातान्मुदयम् ।
 (प्रकाशम्) तद्दिनाशं च प्रियमुद्ददत्सलतया मर्त्ये व्यवासितस्य मुचरितं
 च विस्तरेण श्रोतुमिच्छामि ।

६ पुरुषः—अज्ज अदो अवरं ण सक्कोमि मन्दभागो मरणस्स विघमुप्पादेहुं ।
 [आर्य अतोऽपरं न शक्कोमि मन्दभाग्यो मरणस्य विघ्नमुत्पादयितुम् ।]

राक्षसः—भद्र श्रवणीयां कथां कथय ।

९ पुरुषः—का गइ । किं कादव्वम् । एसो वल्लु णिवेदेमि । सुणोदु अज्जो ।
 [काः गतिः । किं कर्तव्यम् । एष खलु निवेदयामि । शृणोत्वार्थः ।]

राक्षसः—भद्र अवाहितोऽस्मि ।

१२ पुरुषः—अत्थि एत्थ णअरे मणिआरसेट्ठी चन्दणदासो णाम । [अस्त्यत्र
 नगरे मणिकारश्रेष्ठी चन्दनदासो नाम ।]

Rākṣasa—(*With emotion, to himself*) 'Because [he is] the dear friend of Candanadāsa, [therefore] his [Candanadāsa's] destruction [is] the cause of entering the fire [by Visnudāsa]'—at this [my] heart is, to speak the truth, literally shaking, owing to admiration [or, partiality] for the proper affection [displayed] (*Aloud*) I should like to hear about his destruction as well as the noble course of conduct of him bent upon dying out of affection for [his] dear friend.

Man—Noble one, I, luckless [that I am], can not afford to put obstacles any further in [my] dying.

Rākṣasa—Good friend, tell the tale [which is] worth hearing.

Man—What [other] course ? What should be done ? Here indeed do I narrate. May the Noble one hear.

Rākṣasa—Good friend, I am attentive.

Man—Here in this city is the President of the guild of jewellers by name Candanadāsa.

१ चन्दनदासोऽस्य प्रियमुद्ददिति तस्य विनाशो । २ आकुलित इवारिमुद्ददत्सलतया मुचरितम् । ३ भद्र तरयापि तव प्रियमुद्ददः मुचरितम् । ४ पुष्कचत्तराणिवामी मणि...।

राक्षसः—(सविपादमात्मगतम्) एतत्तदुपावृतमस्मच्छोकदीक्षाद्वारं देवेन । *Expl*
हृदय स्थिरीभव किमपि ते कष्टतरमाकर्णनीयमस्ति । (प्रकाशम्) भद्रं श्रूयते १५
मित्रवत्सलः स साधुः । किं तस्य ।

पुरुषः—सो एदस्स विष्णुदासस्सपिअवअस्सो होदि । [स एतस्य विष्णुदा-
सस्य प्रियवयस्यो भवति ।] १८

राक्षसः—(स्वगतम्) सोऽयमभ्यर्णः शोकवज्रपातो हृदयस्य । *Expl*

पुरुषः—तदो विष्णुदासेण वअस्ससिणेहसरिसं अज्ज विण्णविदो-
चन्दउत्तो । [ततो विष्णुदासेन वयस्यस्नेहसदृशमयं विज्ञप्तश्चन्द्रगुतः ।] २१

राक्षसः—कथय किमिति ।

पुरुषः—देव आत्थि मे गेहे पैजत्तो अत्थो । तस्स विणिमएण मुञ्चिज्जदु-
पिअवअस्सो चन्दणदासो त्ति । [देव अस्ति मे गेहे पर्याप्तोऽर्थः । तस्य २४
विनिमयेन मुच्यतां प्रियवयस्यश्चन्दनदास इति ।]

राक्षसः—(स्वगतम्) साधु भो विष्णुदास साधु । अहो दर्शितो मित्र-
स्नेहः । कुतः । २७

Rākṣasa—(*With dejection, to himself*) Here is opened by Fate the door for consecrating us to experience grief. [O] heart, keep steady; there is something very distressing that is to be heard by you (*Aloud*) Good friend, it is reported that he [is] a good soul affectionate towards [his] friends. What about him?

Man—He is the dear friend of that Visnudāsa.

Rākṣasa—(*To himself*) Here has drawn near [or, is imminent] the fall of the thunderbolt of grief for the heart!

Man—Then to-day by Visnudāsa was preferred a request to Candragupta, befitting [his] affection for [his] friend—

Rākṣasa—Tell [me] what [it was].

Man—Your Majesty, there is in my house a lot of money; let [my] dear friend Candanadāsa be released in exchange for it.

Rākṣasa—(*To himself*) Bravo! O Visnudāsa, bravo! Oh! You have [rightly] shown [your] love for a friend! How?

पितृन्पुत्राः पुत्रान्परवदाभिर्हंसन्ति पितरो
 यदर्थं सौहार्दं सुहृदि च विमुञ्चन्ति सुहृदः ।
 प्रियं मोक्षं तद्यो व्यसनमिव सद्यो व्यवसितः
 कृतार्थोऽयं सोऽर्थस्तव सति वणिक्त्वेऽपि वणिजः ॥ १७ ॥

(यकाशम्) भद्र ततस्तथाभिहितेन किं प्रतिपन्नं मौर्येण ।

पुरुषः—अज्ज तदो एव्वं भणिदेण चन्दउत्तेण पडिभणिदो सेट्ठी विळ्हुदासा ।
 ३ ण मए अत्थस्स कालणेण चन्दणदासो संजमितो किंदु पच्छादिदो अणेण ।
 अमच्चरक्खसस्स घरअणो बहुसो जाचिदेण वि ण समप्पिदो चि । ता जदि तं
 समप्पेदि तदो अत्थि से मोक्खो । अण्णहा पाणहरो से दण्ढो चि । एवं
 ६ भणिअ वज्झट्ठाणं आणविदो चन्दणदासो । तदो जाव वअस्सचन्दणदासस्स
 असुणिदव्वं ण सुणोमि ताव जलणं पविसाभिचि सेट्ठी विळ्हुदासो णअरादो
 णिकन्दो । अहं वि विळ्हुदासस्स असुणिदव्वं जाव ण सुणोमि ताव उव्व-

That wealth, for the sake of which, sons kill [their]
 fathers [and] fathers [their] sons, as though they
 were enemies, and friends throw overboard [their]
 affection for a friend, [which is] dear [to all], you are
 determined to give up straight away as though it was
 an evil, inspite of your being a Bania! This wealth of
 you, a merchant, has therefore accomplished its pur-
 pose [of existence] (17)

(Aloud) Good friend, then what was done by Maurya
 thus addressed ?

Man—Noble one, then Candragupta thus spoken to, said
 in reply to the merchant Visnudāsa—‘[It was] not for the sake
 of wealth that Candanadāsa was taken into custody by me,
 but because by him though often requested [to do so] were
 not surrendered the members of the family of minister
 Bāksasa, concealed by him. So, if he surrenders them, then
 his release would take place ; if not, [there would be] capi-
 tal [lit. life-taking] punishment for him.’ So saying, [by
 him] was Candanadāsa caused to be taken to the place of

१ प्रियं तं संत्यक्तुं व्यसनमिव व्यसितः । २ कृतार्थोऽसावर्थ...वणिक्त्वे
 सुवणिजः । ३ The whole sentence dropped

न्यिअ अत्ताणं वावादेमि स्ति इदं जिण्णुज्जाणं आअदो । [आर्य तत एवं ९.
भणितेन चन्दनगुतेन प्रतिभणितः श्रेष्ठी विष्णुदासः—न मयार्यस्य कारणेन चन्दन-
दासः संयमितः किंतु प्रच्छादितोऽनेनामात्यराक्षसस्य गृहजनो बहुशो याचितेनापि
न समर्पित इति । तद्यदि तं समर्पयति ततोऽस्त्यस्य मोक्षः । अन्यथा प्राणहरोऽस्य १२
दण्ड इति । एवं भणित्वा वध्यस्थानमानायितश्चन्दनदासः । ततो यावद्वयस्य-
चन्दनदासस्याश्रोतव्यं न शृणोमि तावज्ज्वलनं प्रविशामीति 'श्रेष्ठी विष्णुदासो
नगरान्निष्क्रान्तः । अहमपि विष्णुदासस्याश्रोतव्यं यावन्न शृणोमि तावदुद्वेष्ट्यात्मानं १५
व्यापादयामीतीदं जीर्णोद्यानमागतः ।]

राक्षसः—भद्र न खलु व्यापादितश्चन्दनदासः ।

पुरुषः—अञ्ज दाव वावादीअदि । सो खु संपदं पुणो पुणो अमच्चरक्ख- १८
सस्स घरअणं जान्चीअदि । ण खु सो मित्तवच्छलदाए समप्पेदि ता एदिणा
कालेणेण णं करेमि मरणस्स कालहरणं । [अद्य तावद्व्यापादयते । स खलु संप्रतं
पुनः पुनरमात्यराक्षसस्य गृहजनं याच्यते । न खलु स मित्रवत्सलतया समर्पयति । २१.
तदेतेन कारणेन न करोमि मरणस्य कालहरणम् ।]

राक्षसः—(सहर्षमात्मगतम्) साधु वयस्य चन्दनदास साधु ।

execution. Thereupon, the merchant Visnudāsa got out of the city saying 'I would enter the fire before I just hear of the sad death [lit. something not fit to be heard] of [my] friend Candanadāsa.' I too came over here to the old garden, saying 'I shall destroy myself by hanging, before I just hear of the sad death [lit. something not fit to be heard] of Visnudāsa.'

Rākṣasa—My good friend, I hope Candanadāsa is not surely killed [already] !

Man—Just to-day he is to be killed. He is indeed being now repeatedly requested for [the surrender of] the members of the family of minister Rākṣasa, [but] he is adamant about not surrendering [lit. he indeed does not surrender] [them] on account of [his] affection for [his] friend. So, for this reason, I do not [want to] cause delay in [my] death.

Rākṣasa—(With joy, to himself) Bravo! Friend Candanadāsa! Well done!

॥ शिवेरिव समुद्भूतं शरणागतरक्षया ।
निर्चायते त्वया साधो यशोऽपि सुहृदा विना ॥ १८ ॥

(प्रकाशम्) भद्र गच्छेदानीं शीघ्रं विष्णुदासं ज्वलनप्रवेशान्निवारय ।
अहमपि चन्दनदासं मरणान्मोचयामि ।

३ पुरुषः—अह उण केण उवाएण अज्जो चन्दनदासं मरणादो मोचेदि ।
[अथ पुनः केनोपायेनार्यश्चन्दनदासं मरणान्मोचयति ।]

राक्षसः—(खड्गमाकृष्य) नन्वेन व्यवसायसुहृदा निर्विशेन । पश्य
निर्विशोऽयं सजलजलद्वयोमसंकाशमूर्ति-
र्युद्धश्चापुलकित इव प्रातसख्यः करेण ।
सत्त्वोत्कर्षात्समरनिकपे हृष्टसारः परैर्मै-
मित्रस्नेहाद्विवशमधुना साहसे मां नियुङ्क्ते ॥ १९ ॥

[O] noble soul ! You are collecting fame like [that]
of Śibi, even in the absence of [your] friend, arising
out of [granting] protection to one who has approached
for [or, sought] help [or, shelter]. (18)

(Aloud) My good friend, go now; quickly ward Visnu-
dāsa off from entering the fire. I too shall rescue Candana-
dāsa from death.

Man—Now, by what means again would the Noble one
rescue Candanadāsa from death ?

Rākṣasa—(Drawing his sword) I say, by this sword,
[my] companion in [my] tasks. See—

This sword of mine, with [its] form resembling [in
colour] the sky with clouds full of water, as though
possessed of horripilation owing to [its] profound
eagerness for fight, having formed friend-ship with [my]
hand, with [its] might seen by [my] enemies on the
touch-stone of battle, on account of its pre-eminent ex-
cellence, orders me out now for a rash act, overwhelmed
[lit. helpless] as I am owing to affection for [my]
friend (19)

पुरुषः—अज्ज एवं सेट्ठिचन्दणदासजीविदप्पदाणिपिसुणिदं विसमदसा-
विपाकणिपडिदं साधु ण सक्कोमि तुमं णिण्णीअ पडिवत्तुं किं सुगिहीद-
णामहेआ अमच्चरक्खसपादा तुह्मे दिट्ठिआ दिट्ठात्ति । ता करेहि मे पसादं ३
संदेहणिण्णएण । [आर्य एवं श्रेष्ठिचन्दनदासजीवितमदानपिशुनितं विषमदशा-
विपाकनिपतितं साधु न शक्नोमि त्वां निर्णय्य प्रतिपत्तुं किं सुगृहीतनामधेया
अनात्यराक्षसपादा यूयं दिष्ट्या दृष्टा इति । तत्कुरु मे प्रसादं संदेहनिर्णयेन ।] ६
(इति पादयोः पतति)

राक्षसः—सोऽहमनुभूतभर्तृवंशविनाशः सुहृद्विपत्तिहेतुरनार्यो दुर्गृहीतना-
मधेयो ययार्थो राक्षसः । *Explicit* १

पुरुषः—(सहर्षं पुनः पादयोः पतित्वा) हीमाणहे दिट्ठिआ दिट्ठोसि ।
[आश्चर्यं दिष्ट्या दृष्टोऽसि ।]

राक्षसः—भद्र उचिष्ठोतिष्ठ । अलमिदानीं कालहरणेन । निवेद्यतां विष्णु १२
दासाय एष राक्षसश्चन्दनदासं मरणान्मोचयतीति ।

(इति निस्त्रिंशोऽयमिति ६-१९ पठन्नाकृष्टखट्गः परिक्रामति)

Man—Noble one, I am unable to recognise well for cer-
tain you [whose identity is] indicated by the promise to
save [lit. the grant of] the life of the merchant Candanadāsa,
and undergoing an unfavourable changed condition of life,—
whether luckily I am seeing the worthy [lit. the feet of] mini-
ster Rāksasa of auspiciously invoked name [in you]. So,
do me favour by clearing [my] doubt.

[Falls prostrate at his feet]

Rāksasa—I [am] that [one] who actually witnessed
[lit. experienced] the destruction of the dynasty of [his]
master, the cause of the calamities of [his] friends, a dis-
honourable man, of inauspiciously invoked name, a veritable
Rāksasa [significantly so called] !

Man—(Falling prostrate at his feet again, in joy) Oh
wonder ! Luckily are you seen !

Rāksasa—Good friend, rise, rise up. Away now with
any loss of time. Inform Visnudāsa—' Here would Rāksasa
rescue Candanadāsa from death.'

[Repeating 'This sword' etc. VI-19, moves about, with sword
drawn]

१ जीविदक्खणेण पिशुनिदा विमम...पडिदा ण सक्कोमि णिच्छिदपदं भणिदुं
किं सुगिहीद... २ मिदत्थोसि ।

- १५ पुरुषः—पसीदन्दु अमञ्चपादा । अत्थि दाव एत्थ पढमं चन्द-
उत्तहदण्ण अज्जसअडदासो वज्झट्ठाणं आणत्तो । सो अ-वज्झट्ठाणादो
केणवि अवहरिअ देसन्तरं णीदो । तदो चन्दउत्तहदण्ण कीस
१८ एसो प्पमादो किदोत्ति अज्जसअडदासे समुज्जलिदो कोववह्नी घाद-
अज्जणाणिहणेण णिव्वाविदो । तदोपहुदि घादआ जं कंप्पि गिहिदसत्थं अपुव्वं
पुरिसं पिट्ठो वा अग्गदो वा पेक्खन्ति तदो अत्तणो जीविदं परिक्खन्ता
२१ अप्पमत्ता वैज्झं वावादेन्ति । ता एवं गिहिदसत्थेहिं अमच्चपादेहिं गच्छन्तेहिं
सेट्ठिचन्दणदासस्स बहो तुवराइदो होदि । [पसीदन्त्वमात्यपादाः । अस्ति
तावदत्र प्रथमं चन्द्रगुप्तदत्तकेनार्यशकटदासो बध्यस्थानमाज्ञप्तः । स च बध्यस्थाना-
२४ त्केनाप्यपहत्य देशान्तरं गतः । ततश्चन्द्रगुप्तदत्तकेन कस्मादेव प्रमादः कृत इत्या-
र्यशकटदासे समुज्ज्वलितः कोपबहिर्षातकजननिधनेन निर्वापितः । ततः प्रभृति
घातका यं कमपि गृहीतशस्त्रमपूर्वं पुरुषं पृष्ठतो वाग्रतो वा प्रेक्षन्ते तदात्मनो
२७ जीवितं परिरक्षन्तोऽप्रमत्ता बध्यं व्यापादयन्ति । तस्मादेवं गृहीतशस्त्रैरमात्य-
पादैर्गच्छद्भिः श्रेष्ठिचन्दनदासस्य बधस्त्वरायितो भवति । (निष्क्रान्तः)

Man—Please excuse, honourable minister. It just happened that here the noble Sakatadāsa was first ordered by the accursed Candragupta [to be taken] to the place of execution. But he was spirited away from the place of execution by some one and taken to another country. Thereupon the accursed Candragupta laid low [or, extinguished] by the destruction of the hangmen, [his] fire of wrath inflamed against the noble Śakatadāsa at the idea how such a negligence could have been committed. Thenceforward, the hangmen, whenever they see any stranger armed with a weapon, behind [them] or in front [of them], all vigilant, kill the condemned victim [on that spot itself] in order to save [lit. saving] their own lives. Therefore, by the honourable minister going [there] thus armed with a weapon, would be [merely] hastened the death of the merchant Candanadāsa. [Exit]

१ पुरुषः—(पादयोर्निमित्त्य) । २ सअडदासस्स बहो आणत्तो । ३ अववाहिदो ।
४ वज्झट्ठाणे व-सं ।

राक्षसः—अहो दुर्बोधश्चाणक्यवदोर्नीतिमार्गः । कुतः । ।
 यदि च शकटो नीतः शत्रोर्मतेन ममान्तिकं
 किमिति निहतस्तेन क्रोधाद्बद्धाधिकृतो जनः ।
 अथ न कृतकं तादृक्कष्टं कथं नु विभावये-
 दिति मम मतिस्तर्कारूढा न पश्यति निश्चयम् ॥ २० ॥

(विचिन्त्य)

नायं निस्त्रिंशकालः प्रथममिह कृते घातकानां विघाते
 नीतिः कालान्तरेण प्रकटयति फलं किं तथा कार्यमत्र ।
 औदासीन्यं न युक्तं प्रियसुहृदि गते मत्कृते चातिघोरां
 व्यापत्तिं ज्ञातमस्य स्वतनुमहमिमां निष्कृत्यं कल्पयामि ॥ २१ ॥
 (इति^१ निष्क्रान्तः)

इति कपटपाशो नाम पद्मोऽङ्कः ।

Rākṣasa—Oh, [how] incomprehensible [is] the course of policy of the Cānakya chap ! How ?

If again, Sakata[-dāsa] was brought to my side, with the consent [or, approval] of the enemy, then why were the executioners put to death by him in anger ? If [Śakatadāsa's rescue was] not a feint, how could he possibly think about that mean [act of forgery] ?—thus my mind given to [lit. mounted on] drawing inferences [or, guess-work] does not see a definite conclusion. (20)
 (Thinking)

This [is] not the [proper] time for [the use of] the sword, when there would ensue here straightaway (*prathamam*) destruction [of Candanadāsa] caused by the hangmen. [Recourse to] strategy would bear fruit [only] after an interval of time; what use of it here [in the present case] ? Indifference [is] not proper, when [my] dear friend has fallen into an extremely terrible fix for my sake. I know [what is the best course for me to follow]—I shall offer this my own body as a ransom [or, purchase price] for him !

(21)

[Exit

Here ends the Sixth Act called 'False Noose.'

- १ (स्वगतम्) अहो । २ तादृक्कष्टम् । ३ मत्कृतं चातिघोरां । ४ सङ्ग-
 मुत्सृज्य निष्क्रान्तः । निष्क्रान्ताः सर्वे ।

सप्तमोऽङ्कः ।

(ततः प्रविशति चण्डालो वज्रलोमा)

वज्रलोमा — ओसलेह अज्जा ओसलेह । अवेह माणेहे अवेह । [अपसरत
३ आर्या अपसरत । अपेत मनुष्या अपेत]

जइ महह लक्खिदुं शे प्पाणे विहवे कुलं कलत्तं अ ।

ता पलिहलेह विसंमं लाआपत्थं सुदूलेण ॥ १ ॥

[यदीच्छत राक्षितुं स्वान् प्राणान् विभवान्कुलं कलत्रं च ।

तत्परिहृत विप्रसं राजापथ्यं सुदूरेण ॥]

३ अवि अ [अपि च]

होदि पुलिसस्स वाही मलणं वा सेविदे अपत्थम्मि ।

लाआपत्थे उण सेविदे सअलं वि कुलं मलदि ॥ २ ॥

[भवति पुरुषस्य व्याधिर्मरण वा सेवितेऽपथ्ये ।

राजापथ्ये पुनः सेविते सकलमपि कुल म्रियते ॥]

ता जदि ण पदिज्जह ता एह पेक्खह एअं लाआपत्थकालिणं सेविचन्द-
णदासं सउँत्तकलत्तं वज्झट्ठाणं णीअमाणं । (आकाशे) अज्जा किं भणह ।

ACT VII

(*Then enter the Candāla Vajraloman*)

Vajraloman—Move away, gentlemen, move away. Get away, fellows [or, men], get away.

If you wish to save your own life, riches, family and wife, then keep off the dangerous hostile attitude towards the king, very far away. (1)

Moreover,

When [something] un-wholesome is taken up, there ensues disease or death for a man; a hostile attitude towards the king being taken up on the other hand, even the whole of the family perishes (2)

Now, if you are not convinced [about the truth of this], then look at this merchant [guild-president] Candanadāsa-

आत्थि से कोवि मोक्सोवाओ ति । अज्जा आत्थि अमच्चरक्ससस्स घरअणं जइ समप्पेदि । (पुनराकाशे) किं भणह । एसे सलणागदवच्छले अत्तणो जीवि-
 द्मेतस्स कालणे ईदिसं अकज्जं ण कलस्सदि ति । अज्जा तेण हि अवघालेह से
 सुहां गदिं । किं दाणिं तुह्माणं एत्थ पंढिआरविआरेण । [तद्यदि न प्रतीथ तदत्र
 प्रेक्षध्वमेनं राजापथ्यकारिणं श्रेष्ठिचन्दनदासं सपुत्रकलत्रं बध्यस्थानं नीयमानम् ।
 ...आर्याः किं भणथ । अस्त्यस्य कोऽपि मोक्षोपाय इति । आर्याः अस्त्यमात्यराक्ष-
 सस्य गृहजनं यदि समर्पयति । ...किं भणथ । एष शरणागतवत्सल आत्मनो जीवि-
 तमात्रस्य कारणेनेदृशमकार्यं न करिष्यतीति । आर्याः तेन ह्यवधारयतास्य शुभां
 गतिम् । किमिदानीं युष्माकमत्र प्रतीकारविचारेण ।]

(ततः प्रविशति द्वितीयचण्डालेन बिल्वपत्रेणानुगतो बध्यवेशधारी शूलं
 स्कन्धेनादाय कुटुम्बिन्या पुत्रेण चानुगम्यमानश्चन्दनदासः) १५

चन्दनदासः—(सवाष्पम्) हैन्द्री हैन्द्री अह्मारिसाणं वि णिच्चं चारित्त-
 भङ्गभीरुणं चोरजणोच्चिदं मरणं होदि ति णमो किदन्तस्स । अह वा ण
 णिसंसाणं उदासीणेसु इद्रेसु वा विसेसोत्थि । तहहि [हा धिक् हा धिक् १८

acting in a hostile manner towards the king, with [his]
 son and wife, being taken to the place of execution. (*Looking up into the sky*) Gentlemen, what do you say—' Is there
 any way for his release ? ' Gentlemen, there is [one, viz.] if
 he surrenders the members of the family of minister Rāksasa.
 (*Again looking up into the sky*) What do you say—' This one,
 affectionate towards those come [to him] for protection,
 would not do such a foul deed, for the sake of his mere life.'
 Gentlemen, in that case, know for certain [there would be]
 a happy fate for him. What [is the use] of your thinking
 of any counter-measures now ?

(Then enter Candanadāsa, accompanied by another Candāla
 Bilvapatra, wearing the dress of a condemned criminal, with the
 stake on his shoulder, and followed by his wife and son)

चन्दनदासः—(With tears) Alas, fie ! Alas, fie ! A bow
 to Death that there should be a death fit for thieves, even for
 persons like us who are constantly afraid of swerving from

१ अमुहं । २ कुटुम्बिनी । ३ अह्मारिसाणं वि कुले णिच्चं चारित्तभङ्ग-
 मरणं । ...किदन्तस्स ॥

अस्मादृशानामपि नित्यं चास्त्रिभङ्गभीरूणां चोरज नोचितं मरणं भवतीति नमः
कृतान्ताय । अथवा न नृशंसानामुदासीनेष्वितरेषु वा विशेषोऽस्ति । तथाहि]

मोक्षं आमिसाई मरणभरण तिणेहि जीअन्तम् ।

वाहाणं मुद्धहरिणं हन्तुं को णाम णिव्वन्धो ॥ ३ ॥

॥ [मुक्तामियाणि मरणभयेन तृणैर्जीवन्तम् ।

व्याधानां मुग्धहरिणं हन्तुं को नाम निर्वन्धः ॥ ३ ॥]

३ (समन्तादवलोक्य) भो पिअवअस्स विष्णुदास कहं पडिवअणं वि ण मे
पडिवज्जसि । अह वा डुल्लाहा ते वसु माणुसा जे एदस्सि काले दिट्ठिवहे वि
चिट्ठन्ति । (सबाणम्) एदे अह्मापिअवअस्सा अंसुपादमेत्तकेण किदपदीआरा
६ स्वसरीरेहिं कहंवि णिवत्तमाणा परिवट्ठमाणसोअदीणवअणा वाहगुरुआए दिट्ठीए
मं अणुगच्छन्दि । [भो प्रियवयस्य विष्णुदास कथं, प्रतिवचनमपि न मे प्रति-
८ पयसे । अथवा दुर्लभास्ते खलु मानुषा य एतस्मिन्काले दृष्टिपथेऽपि तिष्ठन्ति । ...
९ एतेऽस्माकं प्रियवयस्या अश्रुपातमात्रेण कृतप्रतीकाराः स्वशरीरैः कथमपि निवर्तमानाः
परिवर्धितशोकदीनवदना बाष्पगुरुकया दृष्ट्या मामनुगच्छन्ति ।] (इति परिक्रामति)

the righteous course of life ! Or rather, [in the eyes] of
cruel people, there is no distinction between those who are
indifferent [or, passive] and those who are otherwise [that
is, active]. Thus

Why indeed [is there] the earnest desire [in the case]
of hunters to kill the innocent [harmless] deer living on
blades of grass through fear of death, leaving alone
flesh ? (3)

(Looking all round) O dear friend Visnudāsa, how do you
not give me even a word in reply ? Or, rare [lit. difficult to
secure] indeed [are] those persons who even stand within
sight at such a time ! (With tears) Here' our dear friends
counter-acting 'merely by shedding tears, returning with
great difficulty [only] with their bodies, with their faces
pitiable with increasing grief, are following me with [their]
glances laden with tears. [Moves about

विल्वपत्रः—अज्ज चन्दणदास आअदोसि वज्झहाणं ता विसज्जेहि धरअणम् । [आर्यं चन्दनदास आगतोऽस्ति वध्यस्थानं तद्विसर्जय गृहजनम् ।]

चन्दनदासः—कुटुम्बिणि णिवत्तेहि संपदं सपुत्ता । ण जुत्तं कसु अदोवरं अणुगच्छिदुम् । [कुटुम्बिनि निवर्तस्व सांपतं सपुत्रा । न धुक्तं खल्व-
तः परमनुगन्तुम् ।]

कुटुम्बिनी—(सवाप्यम्) परलोअं पत्थिदो अज्जो ण देसन्तरं ।
[परलोकं पत्थित आर्यो न देशान्तरम् ।] ~~Exp. 10~~

चन्दनदासः—अज्जे अअं मित्तकज्जेण मे विणासो ण उण पुरिसदोसेण ।
ता अलं विसादेण । [आर्ये अयं मित्रकार्येण मे विनाशो न पुनः पुरुषदोषेण ।
तदलं विपादेन ।] ११८

कुटुम्बिनी—अज्ज जइ एवं ता दाणिं अकालो कुलजनस्स णिवत्तिदुम् ।
[आर्यं यथेवं तदिदानीमकालः कुलजनस्य निवर्तितुम् ।]

चन्दनदासः—अहं किं ववसिदं कुटुम्बिणीए । [अथ किं व्यवसितं
कुटुम्बिन्या ।]

कुटुम्बिनी—भत्तणो चलणे अणुगच्छन्तीए अप्पाणुगमहो होइत्ति ।
[भर्तृश्रवणावनुगमन्त्या आत्मानुग्रहो भवत्विति ।] ~~Char. 10-11~~

Bilvapatra—Noble Candanadāsa, you have reached the place of execution. So dismiss [your] family-members.

Candanadāsa—Dear wife, return now with the son. [It is] not proper to follow [me] any further.

Wife—(With tears) My lord has started for the other world, not for another country.

Candanadāsa—Lady, this my death [is] due to [my] duty towards a friend, not again due to a personal crime. So, away with dejection.

Wife—My lord, if it [is] so, then now [is] the wrong time for nobly-born persons to return.

Candanadāsa—Now, what has been resolved upon by my lady ?

Wife—That myself should be favoured by following [in death] the feet of my lord.

२७ चन्दनदासः—अज्जे दुव्ववसिदं एदं । तुए अअं पुत्तओ अमुणिदलो-
असंववहारो बालो अणुगेहिदव्वो । [आर्ये दुर्व्ववसितमिदम् । त्वयायं पुत्रकोऽ-
श्रुतलोकसंव्यवहारो बालोऽनुगृहीतव्यः ।]

३० कुटुम्बिनी—अणुगिह्णन्दु णं पसण्णाओ कुलदेवदाओ । जादपुअत्तपत्त
पैच्चिमेसु पिदुणो पादेसु । [अनुगृह्णन्त्वेनं प्रसन्ना देवताः । जात पुत्रक पत्त
पश्चिमयोः पितुः पादयोः ।]

३३ पुत्रः—(पादयोर्निपत्य) ताद कि दाणिं मए तादविरहिदेण अणुचिट्ठि-
दव्वम् । [तात किमिदानीं मया तातविरहितेनानुष्ठातव्यम् ।]

चन्दनदासः—पुत्त चाणक्कविरहिदे देसे वसिदव्वम् । [पुत्र चाणक्य-
३६ विरहिते देशे वस्तव्यम् ।]

विल्वपत्रः—अज्ज चन्दणदास णिखादे शूले ता सज्जो होहि । [आर्य
चन्दनदास निखातः शूलस्तत्सज्जो भव ।]

३९ कुटुम्बिनी—अज्जा परित्ताअध परित्ताअध । [आर्या. परित्रायध्वं
परित्रायध्वम् ।]

Candanadāsa—Lady, this [is] a bad resolve. By you should be looked after [lit. favoured] this dear boy, [who is but] a child who is not well-versed in the affairs of the world.

Wife—May the family-deities, well-disposed [towards him] favour him. Dear one, [my] little boy, fall at the feet of [your] father for the last time [lit. last feet]

Boy—(Falling prostrate at the feet) Papa, what should be done now by me bereft of [my] father ?

Candanadāsa—You should stay in a country void of *Canakya*.

Bilvapatra—Noble Candanadāsa, the stake has been planted. So, be ready.

Wife—Gentlemen ! Help, help !

चन्दनदासः—अज्जे अहं किं एत्थ आकंन्दमि । संगं गदाणं दाव देवा दुक्खितं परिअणं अणुक्कम्पन्दि । अण्णं अ मित्तकज्जेण मे विणासो ण २ अजुत्तकज्जेण । ता किं हरिसट्ठाणे वि रोदीअदि । [आर्ये अथ किमत्राकन्दसि । स्वर्गं गतानां तावद्देवा दुःखितं परिजनमनुकम्पन्ते । अन्यच्च मित्रकार्येण मे विनासो नायुक्तकार्येण । तत्किं हर्षस्थानेऽपि स्यते ।] *Explan (१६१५)*

वज्रलोमा—अले विह्वपत्तं गेहं चन्दनदासं । सअं एव्व घलअणो गमिस्सदि । [अरे बिल्वपत्र यद्वाणं चन्दनदासम् । स्वयमेव यद्जनो गमिष्यति ।]

बिल्वपत्रः—अले वज्रलोमा एसे गेहामि । [अरे वज्रलोमन् एष गृह्णामि ।] ४

चन्दनदासः—भद्रं मुहुत्तं चिट्ठं जाव पुत्तअं परिस्सअमि । (पुत्रं परिष्वज्य मूर्धन्याश्रयम् ।) जाद अवस्सं भविद्वे विणासे मित्तकज्जं समुव्वहमाणो विणासमणुभवामि । [भद्रं मुहूर्तं तिष्ठ यावत्पुत्रकं परिष्वजे । ... ५ जातं अवश्यं भवितव्यं विनाशे मित्रकार्यं समुद्दहमानो विनाशमनुभवामि ।]

पुत्रः—ताद किं एदं वि भणिद्वं । कुलधम्मो वसु एसो अह्माणं । [तात् किमेतदपि भाणितव्यम् । कुलधर्मः स्वल्पेयोऽस्माकम् ।] *to write & see ३१६-७४*

Candanadāsa—Lady, now why should you be crying? The gods, for the matter of that, take pity upon the distressed people of those who have gone to heaven. And further, my destruction [is] due to [my] duty towards a friend, not due to a personal crime. So, why should you be weeping instead of rejoicing?

Vajraloman—O Bilvapatra, take hold of Candanadāsa; the family-members would go away of their own accord.

Bilvapatra—O Vajraloman, here I take hold [of him].

Candanadāsa—Good friend, just wait till I embrace [my] dear boy. (*Embracing the son, smelling him on the head*) Dear child, death being inevitable, I am experiencing it, while carrying out [my] duty towards a friend.

Son—Papa, is even this required to be told? This indeed [is] our family custom.

१ संगं गदां तु ते देवा जन्दा जे दुक्खितं । २ अण्णं...रोदीअदि dropped.
३ विह्वत्ता । ४ सन्तजामि । ५ विणासमणुभवेहि । ६ (इति पादयोः पतति)

वज्रलोमा—अले गेहू एणं । [ओ ग्हाणेनम् ।] (चण्डालो ग्हीत-
श्चन्दनदासम्)

५७ कुटुम्बिनी—(तोरस्ताडम्) अज्जा परित्ताअघ परिनाअघ । [आर्याः
परित्रायध्वं परित्रायध्वम् ।]

(प्रविश्य पदक्षेपेण) राक्षसः— भवति न भेतव्यम् । भो भोः

६० झूलायतनाः न खलु व्यापादयितव्यश्चन्दनदासः ।

१ येन स्वामिकुलं रिपोरिव कुलं दृष्टं विनश्यत्पुरा
२ मित्राणां व्यसने महोत्सव इव स्वस्थेन येन स्थितम् ।
३ आत्मा यस्य वधाय वः पुरिमवक्षेत्रीकृतोऽपि प्रिय-
४ स्तस्येयं मम मृत्युलोकपदवी वध्यस्त्रगावध्यताम् ॥ ४ ॥

चन्दनदासः—(सवाप्यं विलोक्य) अमच्च कि एदं । [अमात्य किमिदिम् ।]

राक्षसः—त्वदीयसुचरितैकदेशस्यानुकरणं किलैतत् ।

Vajraloman—Oh, take hold of him.

[Both the Candālas take hold of Candanadāsa

Wife—(Beating her bosom) Gentlemen ! Help, help !

(Entering, tossing aside the curtain),

Rāksasa—Lady, fear not Oh you hangmen [or, stake-
men] ! You shall not indeed kill Candanadāsa.

Let this garland to be worn by the condemned cri-
minal, the path [leading] to the world of death, be put
round the neck of me,—that I, by whom was formerly
witnessed [my] master's family perishing, as though it
were the enemy's family, who remained quite uncon-
cerned [or, at ease enjoying himself] at the suffering of
friends as though at a great festivity, and for whom
[his] life [lit soul], although subjected to ignominy, is
dear, [merely] for your destruction. (4)

Candanadāsa—(With tears, beholding) Minister, what
[is] this ?

Rāksasa—Just an imitation of a bit of your noble action
[or, conduct].

चन्दनदासः—अमञ्च सर्वं वि इमं पञ्चासं निष्फलं करन्तेण तुए किं ३
अणुचिट्ठिदं । [अमात्य सर्वमपीन प्रयास निष्फलं कुर्वता त्वया किमनुष्ठितम् ।]

राक्षसः—सखे स्वार्थं एवानुष्ठितः । कृतमुपालम्भेन । भद्र निवेयतां दुरात्मने
चाणक्याय । ६

वज्रलोमा—किं ति । [किमिति ।]

राक्षसः—

१ दुष्कालेऽपि कलावसज्जनरुचौ प्राणैः परं रक्षता

२ नीतं येन यशस्विनातिलघुतामौशीनरीयं यशः ।

३ बुद्धानामपि चेष्टितं सुचरितैः क्लिष्टं विशुद्धात्मना

४ पूजाहोऽपि स यत्कृते तव गतो बध्यत्वमेवोऽस्मि सः ॥ ५ ॥

वज्रलोमा—अले विद्वपत्त तुमं दाव चन्दनदासं गेह्निअ इह एदस्स मसा-
णपादपस्स छाआए मुहुत्तं चिट्ठ जाव हगे अज्जचाणकस्स णिवेदेमि गिहीदो

Candanadāsa—Minister, what are you doing, [thus] rendering fruitless even the whole of this effort [of ours] ?

Rākṣasa—Friend, I have arranged for [my] self-interest itself. Away with blaming [me]. My good friend, inform the villain Cānakya—

Vajraloman—What [is it] ?

Rākṣasa—

Here am I he, for whose sake this one [Candanadāsa] became liable to be killed by you, although worthy to be worshipped,—[Candanadāsa] by whom, the illustrious one, has been completely thrown into the shade [or, made to look very small] the glory of Sibi, by saving another at the cost of [lit by, his own] life, in these bad times,—In the Kali age—with the tastes of people become depraved, [and] by whom of pure soul, has been surpassed [or, eclipsed] by [his] noble deeds, even the course of conduct [or, act] of the Buddha [saints] (3) .

Vajraloman—O Bīlvapatra, you just taking hold of Candanadāsa, wait for a while under the shade of this tree

३ अमच्चरकस्तो ति । [ओरे विल्यपत्र त्व तावच्चन्दनदासें गृहीत्वेहेतस्य स्मशान-
पादपस्य छायायां मुहूर्ते तिष्ठ यावदहमार्यचाणक्याय निवेद्यामि गृहीतोऽमात्य-
राक्षस इति ।]

६ विल्यपत्र — अले वज्जलोमा एव होडु । [ओरे वज्जलोमन् एव भवतु ।]

(इति सपुत्रदारेण चन्दनदासेन सह निष्क्रान्तः)

वज्जलोमा — एदु अमच्चो । (राक्षसेन सह परिक्रम्य) अत्रि एत्य कोवि णिवेदेह

९ दाव णन्दकुहणगकुलिसस्स मौलिककुलपाडिहावकस्स अज्जचाणकस्स ।
[एत्वमात्य. । अस्त्यत्र कोऽपि निवेद्यत तावच्चन्दकुलनगकुलिशस्य मौर्यकुल-
प्रतिष्ठापकार्यचाणक्याय ।] R C

१२ राक्षस — (स्वगतम्) एतदपि नाम श्रोतव्यम् ।

वज्जलोमा — एसो अज्जणीदिसजंमिद्वुद्धिपुलिसआले गिहीदे अमच्चर-
कस्तसेत्ति । [एष आर्यनीतिसयमितबुद्धिपुरुषकारो गृहीतोऽमात्यराक्षस इति ।]

१५ (ततः प्रविशति ज्वनिकाश्चतशरीरो मुखमानवृक्ष्यश्चाणक्यः)

अमरिणः = ar. ou amara

in the cemetery, while I report to the revered Canakya that
minister Raksasa has been captured

Bilvapatra—O Vajraloman let [it] be so

[Exit with Candanadasa accompanied by his wife and son

Vajraloman—This way, Minister (Moving about with
Raksasa) Is there any body here? Report to the revered
Cānakya — the thunderbolt to the mighty mountains [Kula-
parvatas] in the form of the Nanda family, [and] the
founder of the Maurya family—

Rākṣasa—(To himself) Even this indeed have I got
to hear !

Vajraloman—' Here, is captured minister Rākṣasa
whose intelligence and manly valour has been circumscribed
by the policy of the Revered one '

(Then enter Cānakya, his face only visible the rest of the
body being covered with a mantle)

चाणक्यः—भद्र कथय कथय ।

केनोत्तुङ्गशिखाकलापकपिलो बद्धः पटान्ते शिखी ^{fire}

पाशैः केन सदागतेरगतिता सद्यः समापादिता ।

केनानेकपदानयासितसटः सिंहोऽर्पितः पद्मरे ^{man}

भीमः केन च नैकनक्रमकरो दोभ्यां प्रतीर्णोऽर्णवः ॥ ६ ॥

वज्रलोमा—णं जीदिणिउण्णुद्धिणा अज्जेण । [ननु नीतिनिपुणबुद्धि-
नार्येण ।]

चाणक्यः—मा मैवम् । नन्दकुलविदेषिणा दैवेनेति ब्रूहि ।

राक्षसः—(स्वगतम्) अयं दुरात्मा अथवा महात्मा कौटिल्यः ।

आकरः सर्वशास्त्राणां रत्नानामिव सागरः ।

गुणैर्न परितुष्यामी यस्य मत्सरिणो वयम् ॥ ७ ॥

Cāṇakya—My good friend, tell, tell—

By whom has been tied up fire tawny with the mass of flames blazing high, in the skirt of [his] garment? By whom has been brought about suddenly motionlessness for the [ever-moving] wind by means of nooses? By whom has been caught in a cage the lion with [his] mane rendered fragrant by the ichor of elephants? By whom again has been crossed with [his] arms the frightful ocean full of many crocodiles and sharks [or, fishes]? (6)

Vajraloman—Surely by the Reverend one with [his] intellect proficient in statesmanship.

Cāṇakya—No, not so. Say [rather]—by Fate hating the Nanda family.

Rākṣasa—(To himself) Here [is] Kauṭilya—[is he] a villain or a noble man?

The mine of all sciences [Śāstras], like the ocean, of gems, with whose merits we, being jealous, are not quite satisfied. (7)

चाणक्यः—(विलोक्य सहर्षं स्वगतम्) अये अयमसावमात्यराक्षसः । येन

महात्मना

दिग्गजं अयं राक्षसः । गुह्यमिहोक्तं नैर्दोषं जागरहेतुभिः ।

॥ चिरमायासिता सेना वृषलस्य मतिश्च मे ॥ ८ ॥

(जवनिकामपनीयोपसृत्य च) भो अमात्यराक्षस विष्णुगुप्तोऽहमभिवादये ।

राक्षसः—(स्वगतम्) अमात्य इति लज्जाकरमिदानीं विशेषणम् ।

३ (प्रकाशम्) विष्णुगुप्त न मां चण्डालस्पर्शदूषितं स्पृष्टुमर्हसि । [

८ चाणक्यः—अमात्यराक्षस नेमौ चाण्डालौ । अयं खलु दृष्टपूर्वं एव भवता सिद्धार्थको नाम राजपुरुषः । योऽप्यसौ द्वितीयः सोऽपि समिद्धार्थको नाम राजपुरुष एव । शकटदासोऽपि तपस्वी त तादृशं कपटलेखमजानन्नेव मया लेखितः ।

राक्षसः—(स्वगतम्) दिष्ट्या शकटदासं प्रत्यपनीतो विकल्पः ।

Cānakya—(*Beholding, with joy, to himself*) Ah ! Here is that minister Rākṣasa, by whom, the magnanimous one, were worried for a long time, the army of Vrsala and the brains of mine, with the arduous troubles of laying out schemes which caused prolonged wakefulness (8)

(*Removing the screen of the mantle, and approaching*) O minister Rākṣasa, I, Viṣṇugupta, salute [you]

Rākṣasa—(*To himself*) 'Minister'—this [is] now a humiliating epithet (*Aloud*) Viṣṇugupta, please do not touch me polluted [as I am] with the touch of Candālas.

Cānakya—Minister Rākṣasa, these [two are] not Candālas. This one indeed [is] a king's officer by name Siddhārthaka whom you have already met. As regards the second one, he also [is] a king's officer by name Samiddhārthaka. Poor Śakaṭadāsa also was made to write by me the forged letter of that type, without his being aware of it.

Rākṣasa—(*To himself*) Thank God ! [My] suspicion about Śakaṭadāsa has been removed !

१ विष्णुगुप्तोऽभिवादये । २ श्वाकस्पर्श । ३ नाय श्वाकः । ४ येन ध्यानसौहार्दमुत्पाद्य तादृश कपटलेखमजानन्नेव लेखितस्तस्वी शकटदासः । योऽप्यसौ... राजपुरुष एव ।

चाणक्यः—किं बहुना । एष संक्षेपतः कथयामि ।

९

भृत्या भद्रभटादयः स च तथा लेखः स सिद्धार्थक-
स्तच्चालंकरणत्रयं स भवतो मित्रं भवन्तः किल ।
'जीर्णोद्यानगतः स चार्तपुरुषः क्लेशः स च श्रेष्ठिनः
'सर्वोऽसौ (इत्यर्द्धोक्तिं लज्जां नाटयन्)

वृषलस्य वीर भवता संयोगमिच्छोर्नयः ॥ ९ ॥

तदयं वृषलस्त्वां द्रष्टुमिच्छति । पश्यैनम् ।

राक्षसः—(स्वगतम्) का गतिः । एष पश्यामि ।

(ततः प्रविशति राजा विभवतश्च परिवारः)

३

राजा—(स्वगतम्) विनैव युद्धादार्येण जितं दुर्जयं परबलमिति लज्जित
एवास्मि । मम हि

Cāṇakya—Why [say] more ? Here shall I tell in brief
[or, summarise]—

The servants Bhadrabhata and others, and that letter
of that sort, that Siddhārthaka, those three [sets of]
ornaments, that your so-called friend Bhadanta, and
that man met in the old garden as well, and that torture
of the merchant—all this [was due to] my (*with this*
half-said, gesticulating modesty) policy, [O] hero, [I]
being desirous of [bringing about] union of Vrsala
with you !

(९)

Now, here is Vrsala wishing to see you. See him !

Rākṣasa—(*To himself*) What [other] course ? Here
[shall] I see [him].

(*Then enter the King, with the attendants following accord-
ing to rank*)

King—(*To himself*) I am indeed ashamed that the in-
vincible hostile army was subjugated by the Reverend one
even without a fight. For in the case of my

मुद्राराक्षसे

॥ फलयोगमवाप्य सायकानामनियोगेन विलक्षतां गतानाम् ।
स्वशुचैव भवत्यधोमुखानां निजतूणीशयनव्रतप्रतिष्ठा ॥१०॥

अथवा

॥ विगुणीकृतकार्मुकोऽपि जेतुं भुवि जेतव्यमसौ समर्थ एव ।
स्वपतोऽपि ममेव यस्य तन्त्रे गुरवो जामाति कार्यजागरुकाः ॥११॥

(चाणक्यमुपसृत्य) आर्य चन्द्रगुप्तः प्रणमति ।

चाणक्यः—वृषल संपन्नास्ते सर्वशिष्यः । अयममौल्यराक्षसः प्रातः । तद-

३ भिवादयस्वात्रभवन्तर्ममात्यमुख्यम् ।

राक्षसः—(स्वगतम्) योजितोऽनेन संबन्धः ।

राजा—(राक्षसमुपसृत्य) आर्य चन्द्रगुप्तोऽभिवादयते ।

arrows, there is the permanent vow of lying idle [lit. sleeping] in their own quivers, with their faces down-cast, as though through their own grief—[the arrows] feeling ashamed for not being used, [and still] securing contact with the fruit [also, possessing iron tips] (10)
Or,

Although with [his] bow unstrung, he is quite able to conquer what is fit to be conquered on the earth, in the case of whom, although sleeping [that is, doing nothing], as in my case, preceptors [or elders] are keeping awake, vigilant to [their] business as regards the administration of the kingdom. (11)

(*Approaching* Cāṇakya) Revered one, Candragupta salutes [you]

Cāṇakya—Vṛṣala, all your coveted things have been secured. Here has minister Rākṣasa arrived So, salute the honourable eminent minister [or, prime-minister].

Rākṣasa—(*To himself*) He has arranged for the relation-ship¹

King—(*Approaching* Rākṣasa) Noble one, Candragupta salutes [you].

१ सायकानां विधिवेगेन । २ मतानाम् । ३ स्वशुचैव । ४ व्रतं प्रवृत्त्यै ।

५ चन्द्रगुप्तोऽभिवादयते । ६ मदीयाशिपः । ७ अय...प्रातः dropped.

८ ...मात्यराक्षसम् । ९ The whole line dropped.

राक्षसः—(विभोक्त्वा स्वगतम्) अये चन्द्रगुप्तः । य एषः
 बाल एव हि लोकेऽस्मिन्संभावितमुद्दयः ।
 क्रमेणारूढवान् राज्यं यूयैश्वर्यमिव द्विपः ॥ १२ ॥

(प्रकाशम्) राजन्विजयस्व ।

राजा—आर्य

जगतः किं न विजितं मयेति प्रविचिन्त्यताम् ।

गुरौ पादुप्यचिन्तायामार्ये चार्ये च जाग्रति ॥ १३ ॥

राक्षसः—(स्वगतम्) स्पृशति मां भृत्यभावेन कौटिल्यशिष्यः । अथवा
 विनय एवैष चन्द्रगुप्तस्य । मत्सरस्तु मे विपरीतं कल्पयति । सर्वथा स्थाने
 यशस्वी चाणक्यः । कुतः ।

द्रव्यं जिगीषुमाधिगम्य जडात्मनोऽपि
 नेतुर्यशस्विनि पदे नियता प्रतिष्ठा ।

Rākṣasa—(*Beholding, to himself*) Ah! Candragupta !
 He, who

had [his] exalted prosperity anticipated in this
 world, even when he was a boy, has gradually secured
 sovereignty, like an elephant the leadership of the herd
 [of elephants] (12)

(*Aloud*) Be victorious, King!

King—Noble one,

Just ponder over—what has not been conquered by
 me, of the world, when the Revered preceptor and the
 Noble one [yourself] are keeping awake over the consi-
 deration of the six expedients ? (13)

Rākṣasa—(*To himself*) The disciple of Kautilya invests
 me with the status of a servant [or, treats me, in the capacity
 of a servant] Or, this is but the modesty of Candragupta;
 my envy on the other hand understands it otherwise. Any
 way rightly [is] Canakya victorious. How ?

Having secured [that is, working for] an ambitious
 [or, energetic] right sort of person [king,] a minister [or,
 controller], although dull-witted, gets firmly established
 in a glorious position; securing an improper person, on

अद्रव्यमेत्य तु विशुद्धनयोऽपि मन्त्रा
शीर्णाश्रयः पतति कूलजवृक्षवृत्त्या ॥ १४ ॥

चाणक्यः—अमात्यराक्षस अपीष्यते चन्दनदासस्य जीवितम् ।

राक्षसः—भो विष्णुगुप्त कः संदेहः ।

३ चाणक्यः—अमात्यराक्षस अगृहीतशस्त्रेण भवतानुगृह्यते वृषल इत्यतः
संदेहः । तद्यदि सत्यमेव चन्दनदासस्य जीवितमिष्यते ततो गृह्यतामिदं
शस्त्रम् ।^३

६ राक्षसः—भो विष्णुगुप्त मा मैवम् । अयोग्या वयमस्य विशेषतस्त्वया
गृहीतस्य ग्रहणे ॥ १४८ ॥ १५० ॥ मुद्राराक्षसे ॥

चाणक्यः—अमात्यराक्षस योग्योऽहमयोग्यो भवानिति कथमेतत् ।

the other hand, a minister although planning in a scientifically correct way, falls down, with [his] resort shattered, in the manner of a tree grown on the bank [of a river] (14)

Cāṇakya—Minister Rākṣasa, do you wish that Candana-dāsa should live ?

Rākṣasa—O Viṣṇugupta, what doubt [about it] ?

Cāṇakya—Minister Rākṣasa, there [is some] doubt because Vrsala is being favoured by your honour without taking the sword [that is, we do not know whether you would accept the ministership] So, if you are sincerely desirous that Candana-dāsa should live, then accept this sword [or, weapon].

Rākṣasa—O Viṣṇugupta, no, not so We [are] unfit, and specially so, for taking [the sword, the office] what had been taken by you.

Cāṇakya—Minister Rākṣasa, ' I am fit and you are not fit '—how [could] it [be] ?

१ अमात्य...संदेहः dropped. २ पर्येवं चन्दनदासस्य । ३ (राक्षसश्रित-
यनि) चाणक्यः—तपोनं यामि निहाय मोषं त्वां चाधिकारे ह्यधिकृत्य मुख्यम् ।
त्वायि स्थिते वाक्पतिवत् सुप्रदो मुनक्तु गामिन्द्र इवेव चन्द्रः ॥

अश्वैः सार्द्धमजस्रदत्तकविकैः क्षामैरशून्यास्तनैः
स्नानाहाराविहारपानशयनस्वेच्छासुखैर्विजितान् ।
माहात्म्यात्तव पौरुषस्य मतिमन्दतारिर्दर्पच्छिदः
पश्यैतान्परिकल्पनाव्यतिकरप्रोच्छूनवंशान्गजान् ॥ १५ ॥

अथवा किं बहुना । न खलु भवतः शस्त्रग्रहणमन्तरेण चन्दनदासस्य
जीवितमस्ति ।

राक्षसः—(स्वगतम्)

नन्दस्नेहगुणाः स्तुशान्ति हृदयं भृत्योऽस्मि तद्विद्विषां
ये सिक्ताः स्वयमेव वृद्धिभगमंश्चिन्नास्त एव द्रुमाः ।
शस्त्रं मित्रशरीररक्षणकृते व्यापारणीयं मया
कार्याणां गतयो विधेरपि नयन्त्याज्ञाकरत्वं चिरात् ॥ १६ ॥

Explain
fully

Look at these elephants, with [their] spines swollen on account of the contact with the [war-] equipment, who are denied [or, deprived of] the pleasures of bath, feed, sport, drink and sleep at will, along with the horses, with bridles ceaselessly put on, emaciated and never without the saddles—[all this], O talented one, [is] due to the greatness of your prowess that breaks down the pride of proud enemies. (15)

Or, why [say] more? Not indeed would Candanadāsa live without your taking up the sword.

Rākṣasa—(To himself)

The qualities, affection [etc.] of the Nandas impress [my] heart; I am [to be now] the servant of their enemies. The trees which watered personally by myself grew up, are all simply cut off. The weapon is to be wielded [or, employed] by me for the sake of saving the person of [my] friend. The courses of events make even fate obedient to [their] behests after a long time [or, make one obey the dictates of fate, may be after a long time] (16)

(प्रकाशम्) विष्णुगुप्त नमः सर्वकार्यप्रतिपात्तिहेतवे सहस्त्रनेहाय । का गतिरेष प्रहोऽस्मि ।

३ चाणक्यः—(सहर्षं शस्त्रमर्पयित्वा) वृषल वृषल अमात्यराक्षसेनेदानी-
मनुगृहीतोऽसि । दिष्ट्या वर्द्धते भवान् ।

राजा—आर्यप्रसाद एव चन्द्रगुप्तेनानुभूयते ।

६ (प्रविश्य) पुरुषः—जेदु अज्जो । एसो वसु भद्रभटभाउराअणप्पमुहेहिं
संजमिदकलचलणो मलअकेदु पढिहारभूमिं उवट्ठाविदो । एदं सुणिअ अज्जो
प्पमाणम् । [जयत्वार्यः । एष खलु भद्रभटभागुरायणप्रमुखैः संयमितकरचरणो
१ मलयकेतुः प्रतिहारभूमिमुपस्थापितः । इदं श्रुत्वा आर्यः प्रमाणम् ।]

चाणक्यः—भद्र निवेद्यताममात्यराक्षसाय । सोऽयमिदानीं जानीते ।

राक्षसः—(स्वगतम्) कथं दासीकृत्य मामिदानीं विज्ञापनायां मुख-
१२ रीकरोति कौटिल्यः । का गतिः । (प्रकाशम्) राजैन् चन्द्रगुप्त विदितमेव ते

(Aloud) Visnugupta, a bow to the affection for a friend, the cause of accepting [that is, which makes one accept] any thing whatsoever. What [other] course? Here am I submissive.

Cāṇakya—(With joy, presenting him the sword) Vrsala, Vrsala! You are now favoured by minister Rāksasa. I offer my congratulations to your honour.

King—This is [but] the favour of the Revered one that is being enjoyed by Candragupta.

(Entering) Man—Victory to the Revered one! Here has Malayaketu been brought at the door, with [his] hands and feet fettered by Bhadrabhaṭa, Bhāgurāyana and others. On hearing this, the Revered one [is] the authority [to order what should be done in the matter]

Cāṇakya—My good friend, report to minister Rāksasa. It [is] he now who knows [that is, is in charge of the matter].

Rāksasa—(To himself) What! Having made me a servant, Kautilya now wants me to speak out for giving the order. What [other] course? (Aloud) King Candragupta,

१ भो विष्णुगुप्त प्रहोऽस्मि । नमः...ऋहाय । २ अमात्यराक्षसेन गृहीतराखेणानु-
गृहीतो दिष्ट्या । ३ जेदु देवो । ४ एदं...dropped. ५ राजन् विदितमेवैतद
यथा ।

यथा वयं मलयकेतौ कंचित्कालमुपितास्तत्परिरक्ष्यन्तामस्य प्राणाः ।

(राजा चाणक्यमुखमवलोकयति)

चाणक्यः—वृषल प्रतिमानयितव्योऽमात्यराक्षसस्य प्रथमः प्रणयः । (पुरुषं १५ पति) भद्र अस्मद्वचनादुच्यन्तां भद्रभट्टप्रमुखा अमात्यराक्षसेन विज्ञापितो देवश्चन्द्रगुप्तः प्रयच्छति मलयकेतवे पित्र्यमेव विषयम् । अतो गच्छन्तु भवन्तः सहानेन । प्रतिष्ठिते चारिमन्युनरागन्तव्यमिति । १८

पुरुषः—जं अज्जो आणवेदि । [यदार्यं आज्ञापयति ।] (इति परिक्रामति)

चाणक्यः—भद्र तिष्ठ तिष्ठ । अपरं च वक्तव्यो दुर्गपालो विजयपालः । अमात्यराक्षसलाभेन सुप्रीतश्चन्द्रगुप्तः समाज्ञापयति य एष श्रेष्ठी चन्दनदासः २१ स पृथिव्यां सर्वनगश्रेष्ठिपदमारोप्यतामिति । अपि च विना हस्त्यश्वं क्रियतां सर्वमोक्ष इति । अथयामात्यराक्षसे नेतरि किमस्माकं प्रयोजनमिदानीम् ।

it is already known to you that we had been staying with Malayaketu for some time; so, let his life be spared.

[*The King looks up to Cānakya's face*

Cānakya—Vrsala, the first request from Rāksasa ought to be complied with (*To the Man*) Good friend, say to Bhadrabhaṭṭa and others in our name:—His Majesty Candragupta, as requested by minister Rāksasa, presents Malayaketu with [his] same ancestral kingdom. So, you should go with him. After he is installed [on the throne] you should come back.

Man—As the Revered one commands. [*Moves about*

Cānakya—My good friend, stay, stay. And further say to Vijayapāla, the fort-commandant:—Candragupta well pleased at the acquisition of minister Rāksasa orders [as follows]—As regards the merchant Candanadāsa, he should be appointed to the post of Merchant-in-chief in all the cities in the kingdom [lit. on the earth]; and again, let there be release for all, barring [war-] elephants and horses. Or rather, with minister Rāksasa at the helm of affairs, what need now of us?

विना बाह्यहस्तिभ्यो मुच्यतां सर्ववन्धनम् ।
पूर्णप्रतिज्ञेन मया केवलं वध्यते शिखा ॥ १७ ॥

पुरुषः—जं अज्जो आणवेदि । [यदार्य आज्ञापयति ।] (इति निष्क्रान्तः)

चाणक्यः—भो राजन् चन्द्रगुप्त भो अमात्य राक्षस उच्यतां किं वा भूयः

३ प्रिमुपकरोमि ।

राजा—किमतः परमपि प्रियमास्ति ।

राक्षसेन समं मैत्री राज्ये चारोपिता वयम् ।
नन्दाश्चोन्मूलिताः सर्वे किं कर्तव्यमतः प्रियम् ॥ १८ ॥

राक्षसः—तथापीदमस्तु । (भरतवाक्यम्)

वाराहीमात्मयोनेस्तनुमवनविधावास्थितस्यानुरूपां
यस्य प्राग्दन्तकोटिं प्रलयपरिगता शिश्रिये भूतधात्री ।

Let every shackle be removed except from [riding]
horses and elephants; by me who have fulfilled [my]
vow, is [now] bound only [my] hair on the head (17)

Man—As the Revered one commands. [Exit

Cāṇakya—O King Candragupta, O minister Rāksasa, say
what further favour I should bestow upon you.

King—Is there any thing more agreeable than this ?

Friendship [is formed] with Rāksasa; we have been
likewise firmly established on the throne. All the Nandas
again have been uprooted. What further agreeable
thing remains to be done ? (18)

Rāksasa—Still, let there be this—

(Final Benediction or Actor's word)

May that [well known] monarch Candragupta having
illustrious kinsmen and servants protect the earth for
a long time—[the earth] which now being harassed by
Mlecchas resorts to the pair of arms of him [Candra-
gupta] who is the King-form of the self-existent God

१ अमात्ये नेतरि कुतो ह्मत्यन्वेन प्रयोजनम् । तदिदानीं सहस्रत्यर्थं मुच्यतां सर्व-
वन्धनम् ॥ २ The whole verse dropped. ३ यस्यपरितोपस्तदिदं भगवु ।

॥ म्लेच्छैरुद्विज्यमाना भुजयुगमधुना संश्रिता राजमूर्तेः
स श्रीमद्वन्धुभृत्याश्चिरमवतु महीं पार्थिवश्चन्द्रगुप्तः ॥ १९ ॥

(इति निष्क्रान्ताः सर्वे)

इति निर्वहणं नाम सप्तमोऽङ्कः ।

इति विशाखदत्ताविरचितं मुद्राराक्षसं नाटकं समाप्तम् ।

to whose tusk-and the earth [the supporter of creatures]
immersed in the deluge formerly clung, when He had
assumed the form of a boar appropriate for the task of
protection. (19)

[*Exeunt Omnes*

Here ends the Seventh Act called 'Denouement'

Here ends the drama *Mudrārāksasa* composed by
Viśākhadatta.

NOTES

Act I

The *Mudrārākṣasa* opens with two stanzas for its Nāndī (नन्दन्ति देवताः अस्याम् अनया वा, or नन्दयतीति, see Appendix A for more information on this point) which is therefore अष्टपदा (if पद is understood to mean ' a line ' or ' a quarter of a verse ').

(1) CONSTRUCT : ते शिरसि स्थिता इयं धन्या का ? शशिमलः, किं नु एतत् अस्याः नाम ? तत् एतत् अस्याः नाम एव, ते परिचितम् अपि वस्य हेतोः निरमृतम् ? (अहं) नारीं पृच्छामि न इन्दुम्, यदि इन्दुः प्रमाणं न (तर्हि) विजया कथयतु—इति मुरसरितं देव्याः निहोतुम् इच्छोः विभोः शाठ्यं वः अव्यात् । (सगरा)

In order to understand this verse, the following facts about Śiva and Pārvatī have to be borne in mind. Śiva is often represented as having half of his body constituted of a woman's form (the अर्धनारीश्वर form) or having Pārvatī seated upon his lap; he also has the moon resting on his head (hence the epithet चन्द्रमौलिः, the circumstances under which Śiva came to place the moon on his head are as follows :—When the Gods and the Asuras churned the ocean of milk, fourteen ' gems ' came out of it, one of which was the Hālāhala poison. No one volunteered to appropriate it; ultimately the simple-minded Śiva drank it with the result that his throat became all dark-coloured (hence the epithet नीलगन्ध) and there was an unbearable burning sensation all through the body. In order to allay this, Śiva placed the cool rayed moon in the crescent form upon his head); Śiva also has the heavenly river मन्दारिनी (the Ganges flows in three courses, one flowing in heaven as मन्दारिनी, one on the earth as भागीरथी, and one in the Pātāla as भोगावती, क्षिती तारयते मर्त्यान् नागास्तारयतेऽप्यः । क्षिती तारयते देवांस्तेन त्रिपथगा स्मृता ॥) upon his head (The heavenly river was brought down to the earth by Bhagiratha to raise his ancestors to heaven, who had been burnt down to ashes by the sage Kapila who was charged by them with having stolen the sacrificial horse of their father Sagara. The following verse from Uttara I, summarises the whole story, मुरगपिपनम्यमृतमिदं सागरागरे वपिलनहृदयानां ग्रास्यन्निनुष

पितामहान् । अगणिततनुतापं तस्या तपांसि भगीरथो भगवति तव स्पृष्टानद्भिश्चिरादुदतीतरत् ॥
 On being propitiated by Bhagiratha, the heavenly river मन्दाकिनी consented to go down to the earth, provided there was some one ready to check on the way her fall down to the earth, otherwise she would be piercing straight through the earth, owing to the tremendous force with which she would be falling from heaven to the earth. No god could take up this job, so Śiva, as usual, had to do it, and so the heavenly river first descended down on Śiva's head and thence she flowed on to the earth in a gentle manner. Ever since that time, the सुरसरि has been resting on Śiva's head). Pārvatī, seated on Śiva's lap, one day found to her astonishment, a woman (the सुरसरि) resting on Śiva's head. So long, she had been regarding herself as the most blessed woman in the world, as she was Śiva's अर्धाङ्गी in the literal sense of the word. But now another woman had appeared on the scene, who had made Śiva her absolute slave as was clear from the fact that she had taken her abode on Śiva's head (To place a thing upon one's head is to show one's utmost respect for it. The feudatory chiefs in ancient times, actually used to place the despatch from their Emperor upon their heads before opening it). So partly out of jealousy and partly out of curiosity. Pārvatī asks Śiva, referring to the woman on his head, who the lady was. (Pārvatī calls the lady धन्या, the blessed one, for what greater blessing could any one have, than that of being regarded with such veneration by Śiva, the lord of the Universe himself? There is the implication that Pārvatī was an अधन्या). Śiva full well aware of the fact that Pārvatī was asking him about the सुरसरि, purposely takes her question to refer to the moon, and as Pārvatī had used the expression धन्या इयं (a feminine form), he replies that the इयं was शशिसला (instead of अयं चन्द्रः) ! Pārvatī then again asks whether the lady was called शशिसला (as the name was rather out of the way) Śiva replies that any way the expression शशिसला properly signifies what she referred to (the word सल in the second line is used in the general sense of 'an appellation') and blames Pārvatī for having such a bad memory, as she had so easily forgotten what she had known so well ! Then Pārvatī, rather irritated at the denseness of Śiva, says pointedly that she was asking about the woman (नारी वृष्टामि, प्रष्टु governs two accusatives; here नारी is an indirect object, the expression being equal to